NATIONAL COUNCIL

OUTLOOK

JUNE 1955

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THE COVER — Artist's preliminary sketch of a proposed building for the national headquarters of Protestant and Orthodox church groups in the United States. The $14,000,000 building in New York will occupy an entire block between 119th and 120th Streets, facing Riverside Drive and the Hudson River.

The block-long, 17-story structure will house the offices of the National Council of Churches and a number of its thirty member communions, their boards and agencies. It brings to fruition an effort begun 20 years ago to establish a united church center in New York. See story on pages 3 and 4 of this issue.

The firm of architects which made the sketch of the building is Collens, Willis & Beckonert, of Boston, Mass.

Vol. V. No. 6, June 1955

National Council OUTLOOK

Publication of
National Council of the Churches of Christ in the U.S.A.

30 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
American Evangelical Lutheran Church
Augustana Evangelical Lutheran Church
Church of the Brethren
Christian Methodist Episcopal Church
Disciples of Christ, International Convention
Evangelical and Reformed Church
Evangelical United Brethren Church
Evangelical Unity of Czech Moravian Brethren in North America
Five Years Meeting of Friends in America
General Council of Congregational Christian Churches
Greek Orthodox Church in America
The Methodist Church
Moravian Church in America
National Baptist Convention, U.S.A., Inc.
National Baptist Convention of America
Presbyterian Church in the U.S.
Presbyterian Church in the U.S.A.
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Reformed Church in America
Religious Society of Friends of Philadellphia and Vicinity
Roumanian Orthodox Church of America
Russian Orthodox Church in North America
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church of North America
Ukrainian Orthodox Church of America
United Lutheran Church in America
United Presbyterian Church of North America

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National Council staff contributors to this month's editorial pages are: Tenth Anniversary of the United Nations, Walter W. Van Kirk; Christian Ministry to Refugees, Roland Elliott; Abundance—A Challenge to Us, The Editor.

Editorial and Executive Offices, 297 Fourth Ave., New York 10, N. Y.
Subscription Price Two Dollars a Year

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Published monthly, except July and August, by the National Council of the Churches of Christ in the United States of America. Publication office, 297 Fourth Ave., New York 10, N. Y. Editorial and executive offices, 297 Fourth Ave., New York 10. Reentered as second class matter January 26, 1951, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized July 3, 1918.

At Long Last— A United Church Center

By DONALD C. BOLLES

AT LONG last — the National Council of Churches will have a headquarters big enough to house its ntire staff and provide adequate facili- es for all the activity associated with s work as the instrument of 30 com- unions.

The National Council will share ith a number of its member denom- nations, their boards and agencies ne space in a united church center hich is expected to rise within two ears on a site on Riverside Drive verlooking the Hudson River. A block- ng building between 119th and 120th treets will be built to accommodate as any as 3,000 church workers, at an stimated cost of $14,000,000.

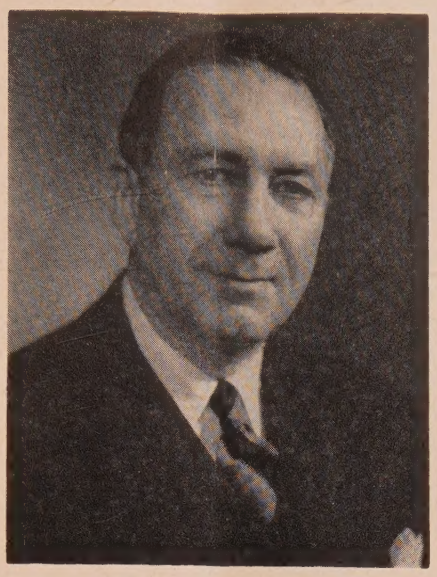
The decision to construct a new uilding on Morningside Heights, end- ng long discussion, first of the choice f the city, and second of the location n New York City, was announced to he press on May 17 by Edmund F. Wagner, treasurer of the United utheran Church in America, as presi- ent of the board of trustees of the hurch center.

The site, provided by John D. Rocke- ller, Jr., is in a neighborhood known o millions of sightseers. Grant's Tomb, he Riverside Church, Columbia Uni- ersity, Union Theological Seminary, he Cathedral of St. John the Divine nd St. Luke's Hospital are all within alking distance.

Mr. Wagner said that the building ill be modern in every respect. It will e completely air-conditioned, with sphalt tile floors, acoustically treated eilings to reduce the noise, fluorescent ghting, and nine self-service elevators. r. Rockefeller has offered to pay for modified Gothic limestone exterior so hat the face of the building will har- onize with other non-commercial tructures nearby.

Mr. Wagner, who also is president of eneral Realty and Utilities Corpora- on, said plans call for a building with 44,000 square feet of space. He noted hat church groups currently employ- ng nearly 2,000 persons, including 500 xecutives, contemplate space in the uilding.

The building will include a sub- asement garage with ample parking pace, a basement for temporary stor- ge, packing and repacking, in addition o boilers, heating and air-conditioning quipment, 14 floors above street level, ach with 31,000 square feet, and three



EDMUND F. WAGNER
President of the Board of Trustees of the Center

tower floors with 14,000 square feet each.

First floor facilities will make ample provision for devotional services, meetings and meals. A chapel seating 300, opening on the street, and an auditorium with a stage, seating 500, are planned. A kitchen and cafeteria will serve 300 at one time. There will be three adjacent dining rooms which can be thrown together to accommodate a total of 200.

A building large enough to accommodate the staff of 700, except those in Washington, Chicago and Los Angeles, and house and feed boards and committees will add something new to the life of the National Council. Since the Council was constituted in 1950 the New York staff has been spread out in an 8-story building at 297 Fourth Avenue, the old home of the Federal Council, and seven other buildings in the neighborhood of 23rd Street and Fourth Avenue. None had facilities large enough to accommodate the entire staff, and nearby churches and hotels have been utilized for their gatherings as well as those of the General Board.

The board of trustees, Mr. Wagner said, developed a plan to finance the construction of the building. One of the nation's largest insurance companies has indicated its readiness to work out details of a mortgage for half the cost. It is expected that a quarter of the cost will be financed by gifts, and another quarter will be provided by "investing beneficiary groups."

Two investing groups have already authorized $600,000 each — the National Council of Churches and the Ministers and Missionaries Benefit Board of the American Baptist Convention. Three others have voted $300,000 each. The latter investments have been authorized by the United Lutheran Church in America and the National and Foreign Mission Boards of the Presbyterian Church, U.S.A.

This total is $2,100,000 and an additional $900,000 is virtually assured, Mr. Wagner observed.

The next step will be for an architectural firm to devise complete plans for the building. It is estimated that 15 months will be required for construction, leading to the hope that the united church center will become a reality sometime in 1957.

Mr. Edmund F. Wagner, president of the board of trustees of the center, is president of General Realty and Utilities Corporation, New York, and treasurer of the United Lutheran Church in America.

In 1954 he became president of his denomination's newly organized Common Investing Fund, with subscriptions totaling $2,509,670 from funds of the church and its various boards and agencies.

Mr. Wagner is a member of the executive committee of the Lutheran Laymen's Movement for Stewardship and a former president of the church council of St. Matthew's Lutheran Church, White Plains, N. Y.

He is a member of the board of governors of the Real Etate Board of New York and vice-president, director and a member of the executive committee of the Commerce and Industry Association of New York.

He is a trustee of the Wartburg Orphan School, Mt. Vernon, N. Y.; the Empire City Savings Bank, the New York Citizens' Budget Commission, the Empire State Foundation of Independent Libertl Arts Colleges and the Museum of the American Indian, Heye Foundation, of New York.

Mr. Wagner is also a trustee of Wagner College, Staten Island, N. Y., from which he received an honorary degree of Doctor of Laws in 1949.

Officers of the Board of Trustees, in addition to Mr. Wagner, are: Francis S. Harmon, Rush Taggart and Leonard J. Matteson, vice-presidents; Ferdinand H. Pease, secretary; Robert G. Fuller, treasurer. Other trustees include Dr.

(*Continued on page* 4)

"On the Road to Greater Solidarity of Effort"

By Roy G. Ross
General Secretary,
National Council of Churches

THE decision to build a united church center in New York City marks another important milestone on the road to greater solidarity of effort by our Protestant and Orthodox churches.

To me it is the most significant development in the cooperative movement since the National Council of Churches, consolidating the programs of 12 interdenominational agencies, was constituted at Cleveland four years ago.

The joint headquarters overlooking the Hudson River will symbolize autonomous churches working together for a Christian world even as the United Nations, on the East River, is viewed as the embodiment of the noblest aspirations of peoples and nations to achieve peace and justice through international cooperation. It will appropriately be located on Morningside Heights where so many educational, religious and cultural institutions of world renown are located.

The construction of the church center will mark the realization of a 20-year-old dream of church leaders in New York. It also will represent the consummation of four years' planning to bring under one roof the staff of the National Council.

It is nearly two decades since the proposal for a united church center in New York was first made in connection with a site in Columbus Circle where the Coliseum is now being constructed as the meeting place for great national conventions. In the intervening years several other proposals, including one to construct a headquarters on the site of the old New York Hippodrome in mid-town Manhattan, were considered.

It is most gratifying that the National Council's need for a headquarters provided the impetus to bring to fruition long-cherished plans. But a united church center would not have been possible without the support of constituent denominations, their boards and agencies. Throughout the long consideration of a site for the Council's headquarters, finally resolved last September by the General Board's decision in favor of New York, the officers kept alive the hope that "the denominations working together" might be demonstrated in a physical reality. At the same time the Council was compelled to recognize that it should no longer defer the establishment of a common headquarters to house a staff scattered in eight buildings in New York, and one in Chicago.

With these considerations foremost, the efforts to establish a united church center in New York have been intensified since last September, with all member denominations invited to participate. Despite many difficulties and problems, the joint efforts of several denominations and the National Council, aided greatly by the generosity of John D. Rockefeller, Jr., bore fruit. The result was a decision to build on Morningside Heights, the formation of a corporation that assures the operation of the project as a joint enterprise, and plans to make the building a great focal point of denominational and interdenominational activity.

It is my hope, and I am sure it is shared by many others, that the building will not only provide offices for the National Council and the denominations which have headquarters in New York City, but also will provide offices and conference facilities for other communions that may wish to meet there for the conduct of some of their business. Conceivably many other ecumenical and interdenominational agencies that have close ties with the National Council ultimately may share this headquarters.

The trustees of the church center hope that the building will be ready for occupancy in two years. I am confident that the opportunity of members of the Council's staff to work closely with each other, and with denominational executives, not only will improve organization and morale but will also contribute greatly to the effectiveness of the National Council as an instrument of the churches.

But far transcending these and many other advantages will be the symbolic value of the center itself for the nation as well as the churches. It fulfills the aspirations of millions of our church people that we have a national center for organized religious activity as a reminder of oneness in Jesus Christ, Divine Lord and Savior.

United Church Center at a Glance

LOCATION: Riverside Drive between 119th and 120th Streets
HEIGHT: Seventeen stories
AREA: 544,000 square feet
FACE: Limestone to harmonize with nearby non-commercial buildings
CAPACITY: 3,000 workers
CONSTRUCTION: Completely modern, with air-conditioning, asphalt tile floors, acoustically-treated ceilings, fluorescent lighting
ELEVATORS: Nine self-service
FIRST FLOOR FEATURES: 300-seat chapel, 500-capacity auditorium, cafeteria for 300; three dining rooms for total of 200
PARKING: Adequate garage space in basement
ESTIMATED COST: $14,000,000
FINANCING: Twenty-five per cent gifts, 25 per cent investments by participating church groups, 50 per cent by insurance company mortgage loan
COMPLETION DATE: Sometime in 1957
BUILDERS: Board of trustees, headed by Edmund F. Wagner, president
OCCUPANTS: The National Council of Churches, its denominations and their boards and agencies and other church groups

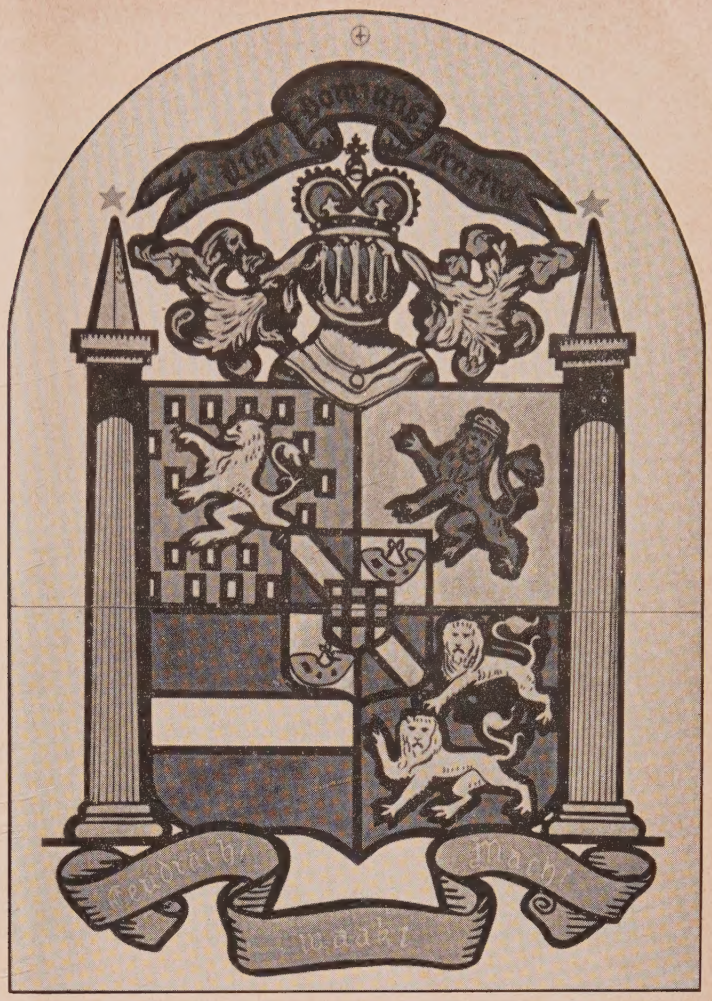
A United Church Center

(*Continued from page* 3)

Roy G. Ross, general secretary of the National Council of Churches; Dr. M. Forest Ashbrook, executive director of the Ministers and Missionaries Benefit Board of the American Baptist Convention; George W. Bovenizer, treasurer of the same board, who is a partner in Kuhn, Loeb & Co.; James A. Edgar, a Presbyterian layman who is a partner in Baker, Weeks & Co.; Dr. Franklin Clark Fry, president, The United Lutheran Church in America; D. Allan Locke, treasurer, Board of National Missions of the Presbyterian Church, U.S.A.; Glenn McHugh, vice-president of the Equitable Life Assurance Society, and Daniel M. Pattison, treasurer, Board of Foreign Missions of the Presbyterian Church, U.S.A.

Mr. Wagner has appointed a Law Committee, headed by Mr. Taggart, a Finance Committee headed by Mr. Bovenizer, a Committee on Maximum Denominational Cooperation, with Dr. Fry as Chairman, and a Committee on Space Needs headed by William J. Demorest, President of William A. White & Sons.

With a Dutch Accent



By Howard G. Hageman

JUST about halfway between the English settlements in Virginia and what was to become New England, a small craft called the *Halve Maen,* manned by an English skipper sailing under the Dutch flag, sailed up a broad estuary in the year 1609 on the chance that it might prove to be a passage to the Orient. In a real sense Henry Hudson's discovery of the river which bears his name could be called the beginning of the Reformed Church in America. For, although the passage to the Orient was never found, commercial interests in the young Dutch republic across the sea at once laid claim to the territory which Hudson had visited, in the name of the United Provinces of the Netherlands.

In 1609 the Dutch republic was just emerging from a long and bitter struggle for independence from Spain. Colonial expansion accorded well with the fondest ambitions of many a merchant prince in the lusty young nation. It is not surprising, therefore, to discover that within five years of Henry Hudson's original voyage tiny commercial settlements, little more than trading posts, were begun in the Hudson Valley.

The religious life of these people is completely unknown to us. To be sure, the Netherlands was a tolerant place and that religious tolerance extended to the colonies. But certainly the vast majority of the people in Holland belonged to the "Church of Jesus Christ Reformed According to the Word of God." It does not seem an unfair deduction that Reformed people were among the earliest settlers in the Hudson Valley after 1614. There is good reason to accept the claim that the Dutch Liturgy and Catechism were used in the New World before the Pilgrims landed at Plymouth Rock.

Within a few years these trading posts had become something more like permanent villages. There were two principal ones; New Amsterdam, on the island that guarded the river's mouth, and Fort Orange, at the head of its navigable waters. The West India Company in Amsterdam took steps to provide for the religious needs of these pioneers. Appointed in 1623, though not reaching the New World till the following year, two young men, Jan Huyck and Bastian Krol, were the first religious teachers in the colony of New Netherland. They were not ministers but "Krankenbesoeckers," visitors of the sick, as we would say. They were permitted to read the Liturgy, to catechise the young, and to do pastoral visitation. But they had power neither to preach not to celebrate the Sacraments.

This temporary provision soon proved inadequate. The first Director-General of the colony, Peter Minuit, was very anxious for some more regular form of religious life. His petition to the religious authorities was heeded and in 1628 Domine Jonas Michaelius arrived in New Amsterdam, the first Reformed Church minister to touch these shores. In April of that year, in a loft over a mill, he celebrated the Lord's Supper and organized a congregation — and so the Reformed Church in America was born. The lineal descendant of that first congregation of 50 persons is the Collegiate Church of New York. Because its roots run so far back in American history, the Reformed Church in America can claim to be one of the oldest, if not the oldest Protestant church in the New World with a continuous ministry.

As New Netherland grew, other congregations were organized in Fort

Rev. Howard G. Hageman has been minister of the North Reformed Church of Newark, N. J., for the past ten years.

A facsimile of a print of the Old Middle Dutch Church, as first built, executed in 1731. It is inscribed: "To the Honourable Rip Van Dam, Esquire, President of His Majesty's Council for the Province of New York."

Orange (Albany), Esopus (Kingston), Midwout (Flatbush, Brooklyn), Bergen (Jersey City), and at other points up and down the valley. The first minister of the Church in Albany, Domine Johannes Megapolensis, was one of the most attractive and interesting figures in colonial church history. A former Roman Catholic himself, he once rescued Isaac Jogues from his Indian captors and on another occasion hid another French Jesuit in his parsonage an entire winter. Megapolensis also mastered the Mohawk language so that he might preach to the Indians, and the old records of the Albany Church show the names of many Indians whom he baptized and received into the communion of the Reformed Church.

By 1664 there were 13 organized congregations in New Netherland, which numbered about 8,000 inhabitants. But in September of that year, despite the fulminations of Peter Stuyvesant, the last Dutch governor, the colony was taken over by England. The change was to have a far-reaching effect upon the church. Not only did all immigration from the Netherlands cease after 1664, but the whole cultural pattern of the colony gradually changed from Dutch to English, both in language and in customs.

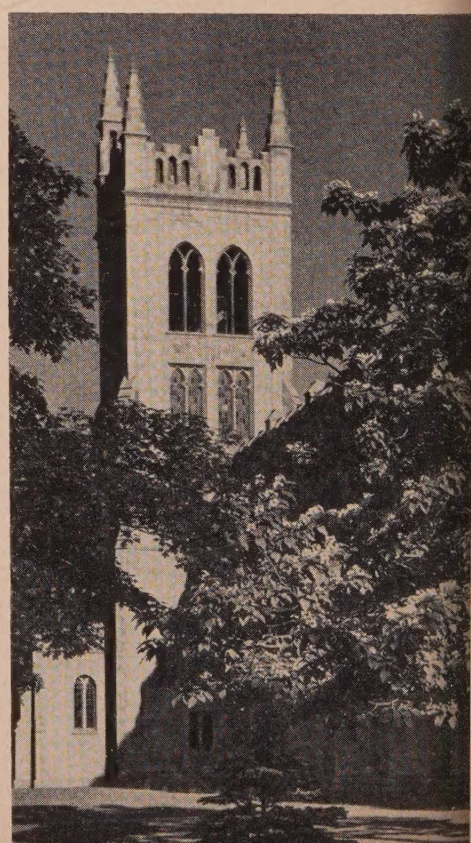
Such long-range problems were not thought of, however, because of the immediate struggle. The Reformed Church had been the established Church in New Netherland, as it was in Holland. No one doubted that sooner or later the English authorities would force the establishment of Anglicanism in New York and New Jersey, as the colony was now called. What would be the fate of the Reformed Church then? For almost 30 years there were skirmishes between the Dutch Church and the English authorities. But the fact that a good Dutchman was on the English throne saved the day and in 1696 King William III granted a royal charter to the Church in New York, assuring it of a secure place on an equal footing with the Church of England.

The 18th century was a century of struggle about the future of the Church. One group, the smaller though more prominent financially, wished to preserve the Dutch character of the Church intact. They desired full relations with Holland; they wished to send their ministers across the Atlantic for education and ordination. The strength of this group was centered in New York. A second group, led by the great Domine Frelinghuysen in New Jersey, wanted the Church "Americanized." They wanted educational institutions over here; they sought the right of ordination over here; they even saw the possibility of changing the language of the Church from Dutch to English.

So severe was the struggle that in 1754, the Church virtually split in two. The American party, under Frelinghuysen, pursued their efforts for their own educational institution. After much lobbying, they were finally successful. In 1766 Governor Franklin of New Jersey granted them a charter for a college, though it was not until 1770 that it was opened in New Brunswick under the name of Queen's College, which today we know as Rutgers University.

From all such efforts the New York church had remained aloof. But even there changes were coming. In 1764 the new North Church was opened in New York for worship in the English language and Domine Archibald Laidlie, a Scot who had spent some time in Holland, was called to minister there.

The last young man to go to Holland for his education and ordination was John Henry Livingston. Returning after his graduation from Utrecht in 1770, he brought back with him a plan to unite the two warring factions in the Church. Scarcely had his plan been accepted, however, when the American Revolution began. When the smoke of battle had cleared away and the 13



The chapel at Hope College, Holland, Mich. Other Reformed Church colleges include Central College, Pella, Iowa, and Northwestern Jr. College, Orange City, Iowa.

colonies were an independent nation, an entirely new church order had to be planned.

For one thing, provision now had to be made for theological instruction in this country. A seminary was organized in 1784 which, after several locations, settled in New Brunswick, N. J., in 1810. Its first president was the great Dr. Livingston who had done so much to guide the Church through these difficult years. All of the orders of the Church, its Liturgy and Psalm Book, were translated into English. By 1800 in most congregations Dutch was only a memory.

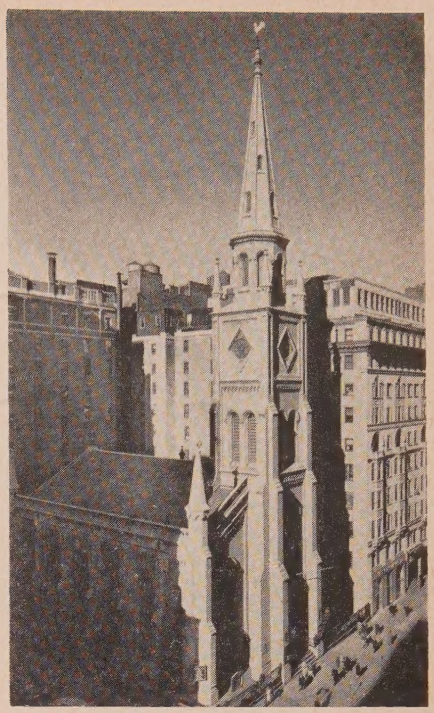
In the opening years of the 19th century, growth was slow. Largely confined to New York and New Jersey, the Reformed Church preferred to cultivate its own fields rather than join the westward migration. But, beginning in 1847, a second wave of immigration from the Netherlands started to arrive. Protesting against some of the features of church life at home, these new Dutch immigrants came seeking religious freedom. It was the Middle West that attracted them. Colonists settled in western Michigan, in central Iowa, and at other points where names like Van Raalte and Scholte are still honored.

Naturally the Reformed Church in America took an interest in them as seeing her peculiar responsibility. That interest has been amply rewarded, for today there are scores of strong congregations stretching all the way to the Pacific Coast, the descendants of this second Dutch immigration. Hope College and Western Seminary in Holland, Mich.; Central College in Pella, Ia.; and Northwestern Junior College in Orange City, Ia., bear witness to the concern for education which these Dutch immigrants brought with them.

From time to time the OUTLOOK *has printed stories on the various church families in the National Council — their great traditions and their distinctive contributions to the building of this country and its spiritual life. This article is the eleventh in the series. Previous articles have dealt with: the Moravians, May* 1952; *the Methodists, November,* 1952; *the Baptists, March,* 1953; *the Episcopalians, May,* 1953; *the Disciples, June* 1953; *the Quakers, December,* 1953; *the Congregationalists, April,* 1954; *the Presbyterians, December,* 1954; *the Lutherans, March,* 1955; *Evangelical United Brethren, April,* 1955.

It is interesting to note, in passing, that today history is repeating itself with what might be called a third Dutch immigration. This time it is to Canada. And once again, the Reformed Church in America is seeking to minister to their wants, not only in terms of welcome wagons, immigration services and social work, but also in terms of religious life, as the 20 Reformed churches in Canada, organized in the last few years, will testify.

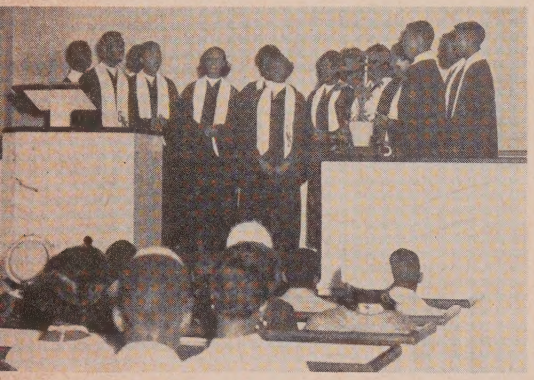
If the Reformed Church in the 19th century failed to realize the possibilities in westward migration, it more than compensated for its failure by its glorious record in foreign missions. Some of the finest pages in missionary history have been written by the Reformed Church. They began in 1819 when Dr. John Scudder, a member of the Franklin Street Church in New York, gave up his medical practice and went as a missionary first to Ceylon and then, in 1836, to India. The missionary family which he founded has been one of the glories of the American Church. The great work of Dr. Ida Scudder and the Christian Medical Col-



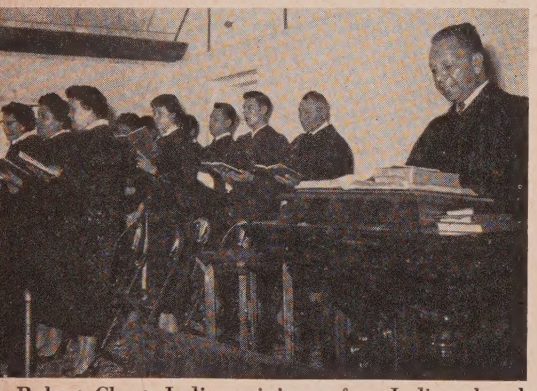
The Marble Collegiate Church of New York, which recently celebrated its centennial.

A view of New Amsterdam in 1656, showing the Church built in the Fort (now the Battery) in 1642.

An Indian girl carries heavy loads on her head.



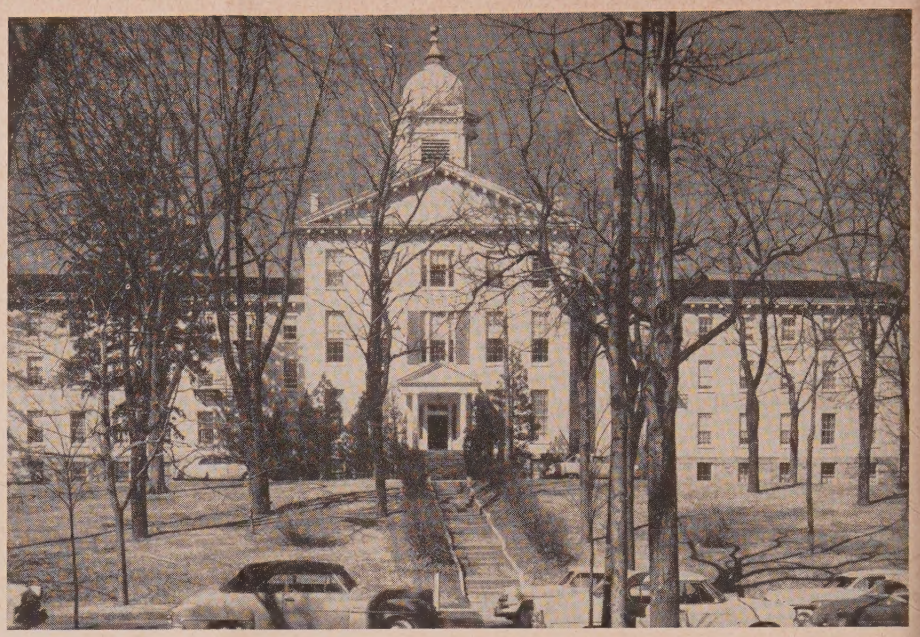
Chapel at Southern Normal School for Negroes, Brewton, Ala., under Reformed Church Board.



Robert Chaat, Indian minister of an Indian church at Lawton, Oklahoma, for 25 years.

Dr. De Valois, Reformed Church missionary in India, takes patients to Vellore Hospital.

(Left)—Rhoda Bunyan, staff member associated with Charlotte Wyckoff at Jothy Nilayam Rural Center, South India.



Hertzog Hall, New Brunswick Theological Seminary, New Brunswick, N. J., the first theological seminary of the Reformed Church in America, founded in 1784.

lege in Vellore are among the results of his pioneer efforts.

But there were other pioneers too: David Abeel, who waited for several years before he could fulfill his dream of preaching the Gospel in China, and finally was heard in Amoy in 1842; Guido Verbeck, who in 1859 followed the trail of Commodore Perry in Japan; Samuel Zwemer, who while a student in New Brunswick Seminary, dreamed of a mission in Arabia and went to fulfill his dream in 1889.

And a vigorous missionary program continues to mark the life of the Reformed Church today. The Amoy Mission is no more, although the Church of Christ in South Fukien continues. The Indian Mission is now part of the Church of South India. The Japan Mission has become part of the Church of Christ in Japan. The Arabian Mission still continues and a new work has been opened in the Anglo-Egyptian Sudan. Many of the missionaries from the Amoy Mission are working with the Amoy people in the Philippine Islands and others recently have been deployed to Taiwan, Hong Kong and Kowloon.

Nor have the needy people in our own country been forgotten. Carrying on the tradition of Domine Megapolensis, who preached to the American Indians in colonial Albany, the Reformed Church works with American Indians in Oklahoma, New Mexico and Nebraska. The mountain people of Jackson County, Ky., have a fine educational institute provided for them in Annville and a number of churches in the county. Brewton, Ala., is the home of Southern Normal School, which provides educational facilities for the Negroes of that section. And across the border in Chiapas, Mexico, the Reformed Church is also at work.

It should be pointed out that this extensive program is carried out by a religious community which, as American churches go, is rather small. In 1954 there were 205,000 active members of the Reformed Church, divided into six synods; three in New York and New Jersey; three in the Middle and Far West. Yet these 205,000 people contributed something over three million dollars for the benevolent work of their church, apart from the money needed to maintain their own congregational life.

In worship, the Reformed Church is liturgical; in government, presbyterian. But perhaps these two statements need qualification. The Reformed Church possesses a complete prayer-book called the "Liturgy." For Baptism and Holy Communion and services of ordination, the forms in the Liturgy must be used. For other occasions of worship there are suggestions to which other material may be added, but from which nothing may be subtracted. At present the Church is considering a revision of the Liturgy, many of the prayers and forms in which go back to the 16th century.

The presbyterian organization of the Reformed Church is part of her heritage from Calvin in Geneva. Terminologies differ, but the principle is the same. The local congregation is governed by a Consistory, composed of elders and deacons chosen from the church. The congregations in a local area are under the jurisdiction of the Classis, to which the minister and one elder from each church belong. Classes

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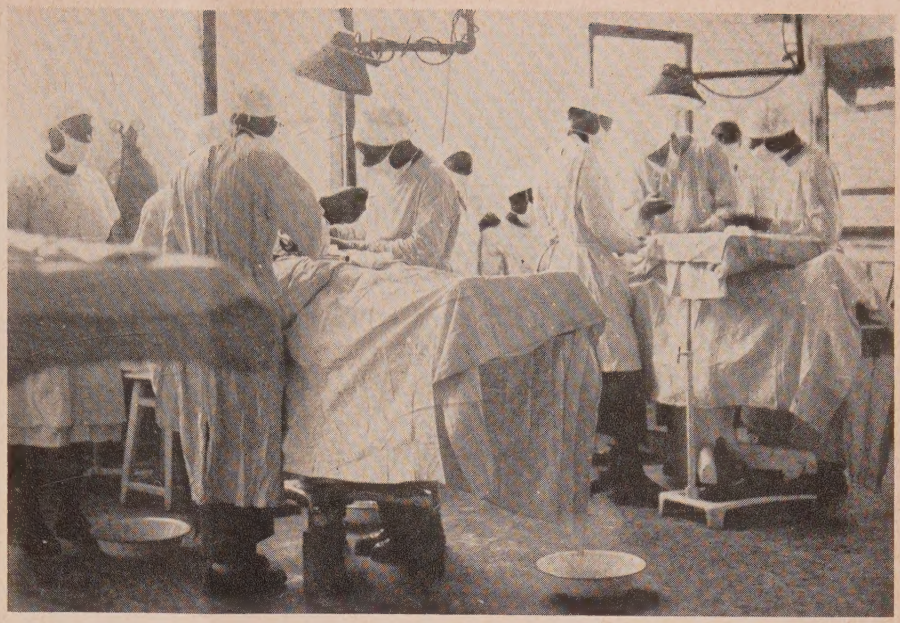
A Christian "Oasis" in Africa

Medical Missionaries Fight both Disease and Superstition

By GERALDINE SARTAIN



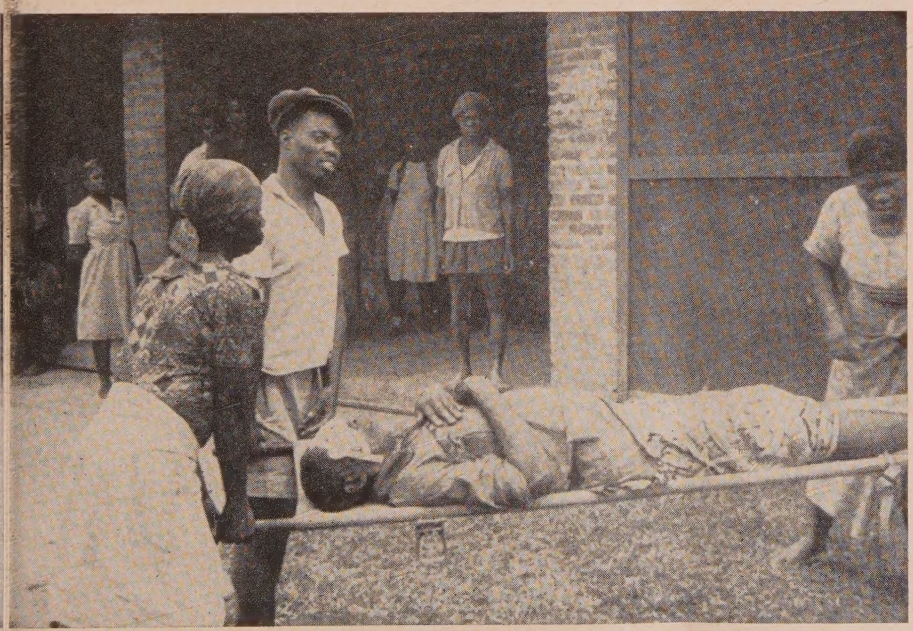
In Africa it is not uncommon for several operations to go on at the same time, since African staff assistants can operate only under supervision of the regular surgeons.

AT DAWN the sound of an African drum shatters the night stillness. From the circle of buildings of mud-baked brick and thatched roof pour the ambulatory patients, nurses, doctors, African staff, helpers. They walk to the chapel for morning worship.

By the time they return, the wards and open-fire kitchens, where relatives of African patients are preparing breakfast for them, are fairly swarming. There is much calling out from bed to bed and much laughter and chatter in Bulu, a dialect of the Bantu language group.

Another day has begun in famous Central Hospital at Elat in French-mandated Cameroun. Central is the largest of five Presbyterian hospitals in the southern half of Cameroun. Together with churches and schools, they form the heart and center of the missions that give hospital and dispensary care to more than 85,000 persons a year, and schooling to one-fourth of all the children seeking education in the country. These missions, plus the African missionaries, are responsible for 70,000 communicants and 106,000 members of the evangelical Christian community in this land of jungle and bush only four degrees above the Equator.

Central is one of 800 hospitals in which American Protestant groups participate around the world — a front-line in the never-ending struggle to conquer disease as well as to spread the Gospel.



Many medical missionaries say that natives cannot be trained successfully, but in Africa, under the apprentice system, native assistants become excellent surgeons.

This world attack on illness, ignorance and primitive superstition by 50 American mission boards, and church bodies of other countries is aided through 2,000 dispensaries, four medical colleges, one union medical training school, 15 tuberculosis sanitaria and 150 schools of nursing.

In Africa the missionary hospitals are unique in that they have trained their African assistants through the apprentice system until they are fine surgeons who can do everything, including precise and wonderful eye operations, with skill and finesse. Many win the coveted position of *Infirmier Hors de Classe,* the highest honor given at the mission hospital. Nowhere else in Africa can this be found. In other sections, medical leaders flatly state the impossibility of training Africans because of their lack of basic and secondary schooling.

Since French law requires supervision by qualified graduate doctors, a scene recurs daily in the surgical theater here which can be witnessed nowhere else in the world. Four operations are carried on simultaneously, three by African staff and one by an American surgeon who is in general charge of all four.

Leprosy, sleeping sickness, tuberculosis, yaws, filariasis, itch, elephantiasis, pneumonia, malaria, cancer — the diseases of the tropical jungle and of urban civilization — the missionary doctors and the devoted and highly trained African medical warriors fight them all, conquering in more instances than not. Swelling the endless succession of surgical cases are the amazing number of hernia operations that must be performed in a country where more than

(*Continued on page* 21)

Food, Friendship and a Future

By LEON STONG

Earl Marshall (left), a Maryland farmer, shows Anke Kruse, a German exchange student, his Jersey heifer. The heifer was given to a refugee who lived near Anke's home.

IN 1938, during the Spanish Civil War, a young relief worker of the Church of the Brethren stood in the hot sun and watched as his colleagues doled out a chalky mixture of dried milk and water to a long line of hungry mothers and children.

For many the milk would be their only food for the day. But the supply was short. Some must wait. In their faces, gaunt with the frustration of constant hunger, was mirrored the despair of the unfed and dispossessed the world over.

The misery of the scene was not new to the young relief worker. Dan West had worked for months at the relief station, parceling out the never adequate relief supplies. To him and to others it was becoming increasingly obvious that the hungry of the world could not be adequately fed on the hand-to-mouth basis of the traditional relief packages system.

Slowly the idea for a new type of help began to form in his mind. The solution, he realized, did not lie in more and bigger handouts but in supplying the hungry with the sources of food — the cows and chickens, the goats and rabbits which would feed the starving, fertilize the crops and help build a new faith in the future.

Back in the States, Dan West began to explore the possibilities of starting an agency that would do just this. One of his farmer friends offered to donate a calf, in the hope that this would encourage others to do the same. Other farmers joined in, and in 1944 the first load of heifers was shipped to Puerto Rico. Heifer Project became the reality of Dan West's dream.

Almost overnight the idea caught fire. The nation's churches became major contributors and in 1953 the organization was incorporated. Charter denominational contributors were the Church of the Brethren, Baptist Church, Evangelical and Reformed Church, Fellowship of Reconciliation, Koinonia Foundation, Mennonite Central Committee, and National Catholic Rural Life Conference. Later they were joined by the Rural Life Association, The Methodist Church, the Congregational Christian Churches, and the Disciples of Christ.

Since 1944, Heifer Project has shipped over 7,600 cattle, 6,600 goats, 187,000 chicks, and numerous hatching eggs, duck eggs, pigs, rabbits, honey bees, turkeys, sheep, and horses to 35 different countries.

Heifer Project gifts are distributed solely on a non-sectarian basis. No consideration is given to race, creed, religion, or nationality of the recipients, who are selected on the grounds of need and the ability to give proper care to the animals. The selection is made by committees of church and government officials and a Heifer Project representative.

Heifer Project gifts are not charity. The recipient is given a responsibility —that of caring for this new means of livelihood with which he has been presented. He also agrees, when he receives an animal or a flock of chicks, that he will pass on the first offspring to someone else in need. In this way he helps build up the livestock of his country, and a chain of giving is estab-

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Leon Stong, public relations assistant of the Heifer Project, New Windsor, Md., belongs to the Church of the Brethren.

lished which makes the program self-perpetuating.

For instance, in Egypt, where many thousands of baby chicks have been sent, farmers receive flocks of 15 chicks. When the chicks grow up and begin to lay eggs, 30 eggs are returned by each farmer to an agricultural station for hatching and redistribution.

These chickens and eggs have played an important part in the economies of the peasant farmers of Egypt. One man hatched some of the eggs from his flock of 15 chicks and traded for a piglet, which was fattened and traded for a donkey. Eventually he sold the donkey and bought a water buffalo, which served as both horse and cow.

Appreciation for the gifts has been demonstrated by the care given to them by the farmers. In one case, a man walked four miles to an agricultural station, seeking help for a rooster with a broken leg. A woman, one of whose chicks had been killed by a weasel, waited for the culprit to attack again. When it came sneaking in, the woman grabbed it in her bare hands and screamed for help. Neighbors rushed in and killed the weasel.

From all over the world come reports that prove the needs of people. Rev. Ellis Plyler, Rural Coordinator in Puerto Rico for the Division of Home Missions, states that over half of the island's population has an income of less than $500.00 a year. Since it costs $600.00 a year to provide a minimum diet for the average family of six persons, each home suffers a hundred-dollar loss each year. To help offset this shortage, Heifer Project has sent plane loads of goats and pigs to the people of Puerto Rico.

Greek girls inspect baby chicks just arrived by airplane from Idlewild Airport after a 24-hour flight. The chicks will be used to help start a village poultry industry.

In West Germany there are still more than 149,000 farm families living in camps and in roadside shacks, waiting for the chance to move to a small farm. In addition, thousands of people every month are fleeing from oppression behind the Iron Curtain, and are arriving in West Germany with no possessions other than the clothes which they are wearing.

The West German government is resettling as many of these refugees as possible on small subsistence-type farms reclaimed from marginal land and old military proving grounds. When the farmer is established, Heifer Project presents him with a bred heifer. Soon after the heifer arrives in her new home, the calf is born and the new mother begins to give milk. The farmer benefits almost immediately, thereby using his feed supply in the most economical way. In addition, he has a calf to pass on to someone else, for now he, too, is in a position to help a neighbor.

A typical shipment of cattle consists of about 65 heifers. They may come from ten or 15 different states, and their donors represent a variety of denominations and organizations. The first stop for the heifers going to New York from the West is at the Heifer Project collection farm at Delaware, Ohio. There they are tested for export, and identifying tags are put in their ears. From Ohio they are taken to another farm near Manheim, Pa., where they rest overnight with cattle that have come from the eastern part of the country. Early the next morning they are all loaded into trucks and taken to New York where they begin their voyage to a new life.

The distribution of the heifers is a festive occasion. Ribbons are tied around the cows' necks, and an appropriate ceremony is held. Each recipient draws a number out of a hat to determine which heifer will be his.

After the ceremony, the heifers are led to the trucks or wagons to be taken home. Max Snider, Heifer Project representative in Germany, writes: "That is when smiles, handshakes, and kind words form lasting contacts of inner love and *peace* in the making. At last the refugee has been recognized as

(*Continued on page* 20)

Korean orphans play with a goat shipped to their orphanage in Taejon to furnish milk for the children. Altogether, Heifer Project has shipped 394 goats to Korea.

Traditionally, the Christian minister has been known as a preacher, but the importance of this role is declining, due to the complexity of American society today.

The Protestant Minister Today

First Survey in Ten Years Shows Clergy Facing Increasing Variety of Problems

By NANCY LAWRENCE

The typical Protestant clergyman in the U. S. today is between the ages of 35 and 44, is married and has two children. He lives in a medium-sized Midwest city, in a comfortable, six-room house, owns a car and has a rather slim bank account.

The church he serves has about 400 members, a budget of about $12,500 with about $3,000 earmarked for benevolences and a church school enrollment of 200 youngsters.

He is the best educated minister in history, but he faces a multiplicity of problems unknown to his predecessors. The increasing complexity of modern life demands that he be a combination pastor, administrator, counselor, priest, educator, organizer and social scientist. He is a community leader—with problems ranging far beyond those of his immediate congregation.

This is the composite self-portrait of the typical clergyman recorded in some 12,000 pages of documentation which have been gathered over the past 18 months by Dr. Samuel W. Blizzard, Visiting Professor at Union Theological Seminary in New York City.

An ordained minister and sociologist, Dr. Blizzard was commissioned in 1953 by the Russell Sage Foundation to collaborate with Union Seminary on "A Study of the Functions of the Parish Minister." The project, believed to be the first major study of the Protestant ministry in the U. S. in more than a decade, parallels similar studies sponsored by the Foundation involving the relations of the social sciences to such fields as medicine, law and social work.

To obtain this picture of today's minister Dr. Blizzard sent detailed ten-page, legal-size document questionnaires containing 60 questions to seven "panels of informants." Questions ranged from the size of church membership to an evaluation of community life and a definition of job functions.

The "panels of informants" included representative groups of parish ministers in every economic and social region in the country in all but one of the 48 states. They represented 20 of the major denominations.

Five of the seven panels included alumni from Union Seminary (nondenominational); Garrett Biblical Institute (Methodist) in Evanston, Ill.; Protestant Episcopal Theological Seminary in Alexandria, Va.; Louisville Presbyterian Seminary, Louisville, Ky.; and the School of Religion, Butler University (Disciples of Christ) in Indianapolis, Ind. All B. D. graduates of the classes of 1930, 1933, 1936, 1939, 1942, 1945, 1948 and 1951 who are ordained parish ministers were asked to participate.

The two remaining panels consisted of ministers from rural and urban areas —each group representing 22 denominations—selected by officials of their denominations with the cooperation of the Departments of Town and Country Church and Urban Church of the National Council of Churches. The Council's Department of Pastoral Services

Counselling is an important part of the minister's job. In the quiet of his study he discusses problems with two parishioners.

Shaking hands and exchanging a few cordial words with members of his congregation is the traditional conclusion of services.

and Bureau of Research and Survey also cooperated on the project.

In all, a total of 1,150 replies were received—a rate of response between 63 and 87 per cent of the various panels, and "much higher than expected," according to Dr. Blizzard.

He attributed this willingness to submit to what one project advisor termed "a depth interview by mail" to several reasons.

Among them, he listed the "therapeutic value" for those who may welcome an opportunity to "unload" their problems or to rethink their whole ministry. In addition, he pointed out, all ministers were assured that their answers would be treated confidentially and their names not associated with the survey in any way.

The comprehensiveness of the questions and the high rate of response enabled the researchers to come up with what they have termed "a fairly accurate" estimate of "the typical American Protestant pastor."

The salient fact about the job of today's minister is the variety of his problems and responsibilities, the survey shows.

"Recent developments in American culture and community life highlight the increasing complexity of social life in the U. S.," Dr. Blizzard points out. "The rapid shift that is being made from the life of the village and the countryside to the urbanized mass society is an increasingly important social fact for the church and the Protestant minister.

"Clergymen being trained in the seminaries in the current decade walk out to face a different world than did those of a previous generation. The whole fabric and social structure of our society is being rewoven and new patterns of life are being established.

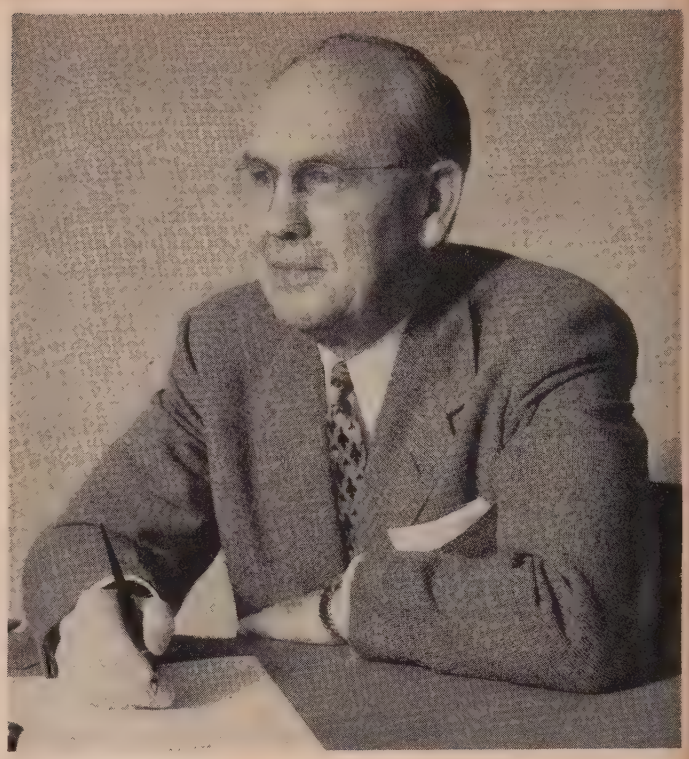
"Traditionally, the Christian minister has been known as a preacher. The crux of the change brought about by the

(*Continued on page* 23)

The exacting demands of his job frequently make it difficult for the average minister to find time to devote to his family.

Relying upon the advice of active lay members of his church, the minister plans the church program for the coming year.

A Big-City Council Reports



Dr. G. Merrill Lenox, executive director of the Detroit Council for the past eight years, serves the Michigan Council of Churches in a similar capacity, with an office and staff in Lansing.

DETROIT, fifth largest city in the United States, with close to two million population, claims several distinctions for its flourishing council of churches:

It has the only family life education program under a full-time director;

It is one of the few church councils that have full-time directors of church music, radio-television and research and church planning departments.

It operates a highly specialized service to boys and girls who get in trouble with the police and come under the care of the Juvenile Court.

Dr. G. Merrill Lenox, who is finishing his eighth year as executive director of the church council, coordinates the work of a staff of 29 persons.

More than 600 congregations affiliated with 24 denominations make up the Council, and the budget is $203,180, including the money received from United Community Services for the social service department and Church Youth Service. The council has its own headquarters building, conveniently located and free from indebtedness.

Some of the more dramatic aspects of the council's work are illustrated on these pages: the annual sunrise service at the State Fair, attended by 10,000 persons, and the noonday Lenten and Good Friday services, one of which last year had an attendance of 1,600 people; the nine Good Friday theatre services, four of which are broadcast by radio and one by television, and the great Protestant Reformation Festival held in the fall.

More than 100 programs per month are sponsored by the department of radio and television, under the direction of Dr. Nellie Huger Ebersole. These range from worship services to panel discussions on religious issues and religious news broadcasts. The stations estimate the audiences for single programs at from 210,000 to 490,000.

Dr. Ebersole also has charge of the department of church music, which tries to lift the level of music throughout the city by holding conferences, dinners for clergy and musicians, a junior and youth choir festival and a great community-wide Christians carol festival.

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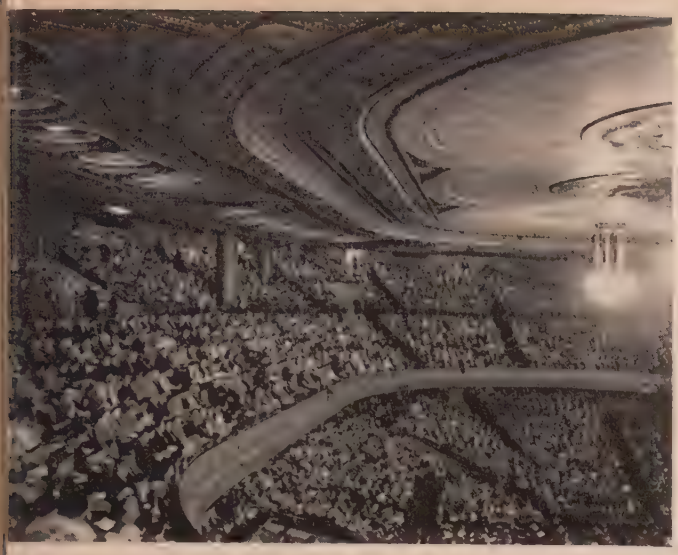
Detroit Council's Radio Male Choristers singing on weekly simulcast "Church at the Crossroads."

Cheerful and competent Detroit Council secretaries are essential to the success of the Council's work.



Every fall, Detroit's Protestant Reformation Festival calls attention in an impressive way to our Protestant heritage.

Mr. Samuel J. Lang, noted Detroit attorney, is shown receiving the Detroit Council's "Layman of the Year" award.

The Council's laboratory schools have won widespread approval. There are two series of these conferences in 12 centers.

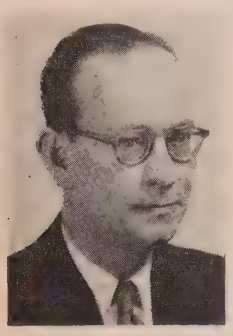
Ten thousand people worship every year in the open air at a sunrise service at the Band Shell at the Michigan State Fair.

Congregational singing at one of Detroit's nine Good Friday theater services, four of which are broadcast and one televised.

One month. 200 ministers of the Pastors' Union were luncheon guests at GM's Technical Center, the next, at UAW-CIO.

Council Personalities

Dr. Liston Pope, dean of the Yale Divinity School and new chairman of the National Council's Interseminary Committee, is an outspoken theologian who combines a deep interest in sociology with worldwide activities in religious education.



POPE

Noted in both fields, he's done extensive church work and research among labor unions and equally broad studies of racial problems in the U. S. and Africa. As dean of the Yale Divinity School, he is spearheading a concerted approach to the problem of fitting religious emphasis into modern American life and the training of students for the ministry and allied fields.

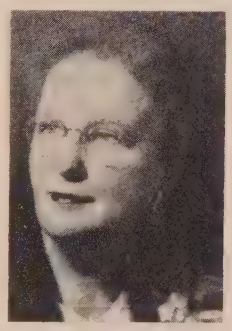
Long an ardent supporter of the ecumenical movement, Dr. Pope is one of the three American members of the Executive Committee of the World Council of Churches. On the U. S. scene, he has been an active member of both the NCC's Department of Church and Economic Life and its Broadcasting and Film Commission, and represents his denomination, the Congregational Christian Churches, on the Council's General Assembly.

Considered one of the ranking men in the field of the sociology of religion, he is a member of the American Sociological Society. For four years (1944-48) editor of *Social Action,* the monthly magazine of the Congregational Council for Social Action, he also serves as a member of the editorial board of *Christianity and Crisis.*

Dr. Pope is a native of Thomasville, N. C., and a graduate of Duke University, from which he also received his B.D. degree. He received his Ph.D. degree from Yale University in 1940 and the S.T.D. degree from Boston University in 1950. Before joining the Yale faculty in 1938 as a lecturer on social ethics, he was for three years (1932-35) director of religious education and assistant pastor of the Wesley Memorial Church, High Point, N. C. From 1935 to 1938, he was minister of the Humphrey Street Congregational Church, New Haven, Conn.

Married to the former Miss Bennie Purvis of Durham, N. C., Dr. Pope is the father of three children. He lists his favorite hobbies as salt-water fishing and stamp collecting.

Every year Councils of Church Women set aside the first Friday in May as May Fellowship Day—a date highlighting their year-round programs of cooperative church social action. From Maine to California they hold special meetings, seminars, discussion groups and other events.



MISS STAMATS

Direction and national sponsorship for all this activity stem from the office of a warmhearted, hardworking woman with the energy of a dynamo and a field marshal's genius for organization. She is *Miss Esther C. Stamats,* United Church Women's director of Christian Social Relations, a title covering a multitude of responsibilities. UCW's concern in social relations includes children and youth, Christian family life, economic and industrial relations, and race relations. To stimulate church women's interest in these topics Miss Stamats conducts one- and two-day workshops in all parts of the country, and her office sends out quantities of literature to local groups. She represents UCW with national and government organizations in Washington, and keeps a close watch on legislation of interest to women's groups.

Active all her professional career in Christian social work, Miss Stamats was metropolitan director of the Baltimore YWCA for 11 years before joining the UCW staff in 1949. She was the first woman president of the Maryland State Welfare Council and was also a member of the Mayor's Advisory Committee on Children and Youth in Baltimore. Earlier, in Chicago, as executive of the Y's Metropolitan Service Department, she was responsible during the days of the Depression, for establishing the nation's first vocational guidance conference at nearby Northwestern University.

An alumna of Michigan State Normal College, she has done graduate work in counseling, community organization and vocational guidance at Northwestern University, and in group and case work at the University of Chicago and the University of Pennsylvania. Now living in New York, she finds that her heavy office schedule leaves her little time to indulge her favorite hobby of reading—historical novels preferably.

The large U. S. map prominently displayed on the office wall of *Dr. J. Quinter Miller,* National Council assistant general secretary, is a graphic picture of the U. S. cooperative church movement. Each of the 959 brightly-colored pins dotting its surface denotes a church council—43 state and 916 city and area groups. These, plus an interlocking pattern of state and local councils of United Church Men and United Church Women, form a network covering every major U. S. community. Twenty-five years ago a similar map would have been comparatively bare—only 247 councils were reported in 1941, the first year for which there is a record.

MILLER

Dr. Miller has played a pioneering role in this development. In his NCC post, and for ten years before in a similar position with the Federal Council, he has directed the field work program.

An ordained minister of the Church of the Brethren, Dr. Miller brings to his work a diplomat's tact combined with solid administrative ability and unusual personal experience in dealing with the movement on city, state and national levels. He was instrumental in the organization of both the nation's first inclusive city council (Cleveland, 1923) and first inclusive state council (Connecticut, 1932), and from 1930 to 1940 was the Connecticut Council's chief executive officer.

Born and raised on a farm in Mt. Sidney, Va., he comes from a long line of Church of the Brethren ministers. His mother's and father's father and grandfather and great grandfather were ministers in the state, and the tradition is continued by Dr. Miller and his brother, and by Dr. Miller's daughter, who married a Brethren minister.

Dr. Miller is a graduate of Bridgewater College in Virginia and received his Ph.D. degree in religious education from Yale University in 1931.

He is married to the former Mrs. Maxine Semonce, who was at one time executive secretary of the Tulsa Council of Churches. (His first wife died in 1945.) Together, the Millers have six children and 13 grandchildren. They live in Crestwood, N. Y., where Dr. Miller keeps his green thumb in trim by raising vegetables and berries.

Outlook

The United Nations Tenth Anniversary

TEN YEARS ago, at San Francisco, the United Nations Charter was signed, sealed, and delivered. It was one of those rare moments in history when the fire of a living hope breaks through the ashes of a dead past. The fire of this hope was as a lighted torch in the hands of God's people everywhere. Out of the darkness of the night of war this torch was lifted high and in its glow there was illumined the path toward world justice and peace.

Church leaders were at San Francisco. They met at frequent intervals with the members of the United States delegation. They raised their voices in support of a Charter that would exalt human rights, promote economic and social justice, and hasten the day of self-determination for subject peoples. When the Charter was signed the churches rejoiced. All over our land the bells of thanksgiving were heard above the din of battle and the tumult of nations in conflict.

Has the UN fulfilled the hopes cherished at San Francisco? In part yes, in part, no.

On the negative side, it must be conceded that the UN has not achieved a stable peace. Issues related to the power struggle have created tension between East and West. The whole earth bristles with bayonets as the race in arms gathers momentum. Here and there swords have been drawn and soldiers have died as have their fathers. Iron curtains disfigure the face of a frightened world. Behind these barriers men have lost their freedom and their lot is one of torture and terror.

On the positive side, there is an impressive record of achievements. Local wars have been stopped before they could flare up into global disasters. In Palestine, Indonesia, and Kashmir the UN negotiated a cease-fire. In Korea it was demonstrated that overt and unprovoked aggression could be stopped. A Universal Declaration of Human Rights was given to the world and the masses stirred with new hope. Hereafter, the downtrodden and dispossessed peoples of the earth will be able to invoke the moral imperatives of this Declaration as they seek deliverance from their oppressors. Through its program of technical assistance the UN has brought to millions the promise of relief from grinding poverty. If the race in arms continues, so, too, does the effort to achieve a trustworthy system of disarmament. Of vast significance has been the role of the UN in making articulate the voice of freedom in the age-old struggle against tyranny and dictatorship.

On balance, therefore, a vote of confidence must be given the UN. Beset on all sides by the pressures of power politics, and by the contriving of those who would do it harm, the UN has moved from crisis to crisis with a demonstrated capacity to confound its critics. Those who would substitute for this world organization the practices and procedures of an irresponsible isolationism cry out against the UN, but their cry is of no avail. The forward movement of history made manifest in San Francisco ten years ago cannot be put into reverse by those who would return to the political anarchy of the pre-war era.

The churches, accordingly, look toward the next decade in the confident expectation that the UN will vindicate the trust reposed in it by millions of Christians the world over. To do otherwise would be to give way to despair. This the churches cannot and will not do. They believe that God wills peace for the children of men. They are determined to support those political institutions that offer promise of deliverance from the scourge of war. They see in the United Nations such an instiution. To it they give their strength, their goodwill, and their prayers.

Christian Ministry to Refugees

IN COMMON with many others, we had high expectations of the Refugee Relief Act of 1953. President Eisenhower, at its signing on August 7, 1953, called it a "great humanitarian Act."

At Denver in 1952 the General Assembly of the National Council of Churches had strongly advocated such a measure. Our churches looked upon this program as a further opportunity to extend the ministry of Christ in friendly, practical terms to those overseas who were paying such high prices for their religious convictions and their love of freedom. That these people, in such large numbers, have come to look to our churches for the sustaining services of life and hope through the World Council of Churches, has added to our sense of intimate personal responsibility to assist at least a fair share of them in securing an opportunity to start life anew in our church communities in this country.

But early in the program, frustration and disillusion took the place of hope as delays and magnified restrictions in the administration of this "great humanitarian law" kept the program from fulfillment. After 18 months hardly more than 1,000 refugees had been visaed.

The law itself was difficult. Its administration was placed by Congress in an office without experience with, or current responsibility for, refugees. In the first year and a half four persons have served as Deputy Administrator in active, full-time charge of the program. With a strong, continuous leadership, sympathetic to the objectives of the Act, the program can succeed.

This has been the issue. It is the issue today.

In spite of difficulties and delays our churches participating in Church World Service had secured on May 1, 1955, 5,333 assurances for 10,075 persons, of whom 227 families comprising 400 persons had already arrived. Dossiers for over 6,000 persons are now in the hands of our churches, and more applications arrive every day, indicating that as the program begins to show results, more and more refugees will have the courage and the hope — now nearly lost — to come forward.

It is the judgment of CWS Immigration Service staff, shared by other agencies also, that we now

must do two things at once, each of them essential:

First, we must continue to press the State Department for further modifications in the procedures of the Refugee Relief Act to simplify and expedite the program. The Secretary of State has assured the agencies that "greater attention would be given to the program in the future than had been given in the past." This assurance, though belated, is encouraging.

Second, we must provide more assurances for refugees to undergird our insistence that this be a Refugee Act to help the homeless and the persecuted.

Fortunately, CWS Immigration Staff, with other agencies, already has secured a modification of the very complicated assurance form which now frees assurers from the necessity of specifying exact employment and housing. Now it is possible for any one of our local church committees to give an assurance signed by an American citizen for a refugee or refugee family on the basis of offering an assurance in a *job category* in *a locality.* This means that our churches should look at this program again — not in terms of its restrictions, which are still many, but in terms of their now being able to say simply "We will help resettle this refugee or refugee family," and give specific addresses of house and job after the refugees arrive. This puts the emphasis on people. It enables us to do the Christian thing.

Thus the recent discouraging developments in the Refugee Relief Program may be not its death knell but its real beginning! The challenge to our churches is to prove — by assurances — that they really mean the Refugee Relief Program to succeed.

During April, over 1,000 new assurances were received by Church World Service. That is good news, not because it is enough, but because it proves that the conscience of our churches is stirring and that assurances are possible.

We urge church people to discover effective ways to secure assurances through their own churches. It seems clearly to be the one most strategic way now open to us to strengthen the Refugee Relief Program and to extend our Christian ministry to refugees.

Abundance — A Challenge to Us

AMERICANS of "moral idealism and righteous convictions" have been called upon by religious leaders to join a crusade to employ the God-given abundance of America in an expanded program of world development, human progress and international peace.

In a moral universe, it is maintained in a joint statement by 100 religious leaders — Protestant, Jewish and Roman Catholic — "the continued prosperity of one nation can only be justified by its faithful and courageous efforts to make comparable abundance available to all nations."

"It is contrary to the will of God that islands of prosperity should persist amid oceans of poverty, hunger and distress. Bread for myself is a material concern; bread for my brother is a spiritual concern."

The greatest island of prosperity in all the world is the United States and the American people are not indifferent to less fortunate people in other lands. Through the technical assistance program and in many other ways that individuals have found, Americans have sought to help other nations help themselves. But it is to be doubted that the American people yet appreciate the responsibility imposed upon them by new heights of material productivity never before known to mankind.

The challenge addressed to the American people as the determining factor in American policies and programs comes at a time when, through taxes, the people of this country are providing a million dollars a day to store the surplus of America's farms, despite the fact that there is free space available. That space is in millions of empty stomachs of people in other countries who truly are the victims of "poverty, hunger and distress."

Productivity of our farms far exceeds the present level of consumption of one hundred and sixty-five million Americans. Over eight billion dollars' worth of surplus food is in the hands of the U. S. government. Efforts to sell some of the food to foreign countries have hardly made a dent upon the mounting surpluses. Efforts to give away some of the food for the cost of freighting have encountered obstacles. Obviously it is time for both the government and individuals to seek new ways to share America's abundance, if we believe that we have a trust to be administered in the name of God and in the service of mankind.

The religious leaders suggest firm guides in the domestic and international sphere. In the domestic, these guides are an expanding economy and equitable distribution of the national product. In the international, America's goals should be "greatly expanded sharing of our material abundance, our technical skills and the dynamic spirit of a free society."

America's efforts to relieve world tensions and assure a peaceful world are hampered by suspicions of nationalistic and imperialistic motives. There can be no greater evidence of international friendship, particularly if it is not made contingent upon political conformity, than this non-military form of assistance to other nations. And one of the points stressed by the statement is that there must be complete separation of U. S. economic and technical aid from programs of military aid, an emphasis repeatedly made by the National Council of Churches.

In concrete terms the religious leaders have spelled out a six-point program as a practical approach to the challenge of American abundance, with a pledge that they will help others carry it out. At the same time they call upon national leaders both in the social sciences and in the practical realms of business, labor, agriculture and politics, to join with them.

As on many other occasions, it has remained for religious leaders to challenge the conscience of America. From the challenge may come, if it is taken to heart by the American people, a greater effort to share our abundance with empty stomachs.

The CHURCHES WORKING TOGETHER

Indiana Church Women Urge Community Welfare Surveys

The Indiana Council of United Church Women has passed a resolution urging church women in the state to survey their local communities and compile a directory of all services, agencies and resources to help families physically, mentally, socially and spiritually."

The church women, meeting in annual session recently in Lafayette, also urged local councils "to seek to discover the needs of families in their communities and to cooperate with like-minded community agencies to meet these needs."

Churches Fail to Assert Convictions, N. Y. Council Hears

The church today is afraid to take an adequate stand on the social issues of the day, Tilford E. Dudley, assistant director of the C.I.O. political action committee, told the recent annual meeting of the N. Y. State Council of Churches.

"The ancient Christians had the courage to go into the Roman arena in support of their beliefs," he declared. "Today's Christians scatter like rabbits at the first gunshot. What does your local church stand for?" asked Mr. Dudley. "Does it have a position on housing? On slum clearance, juvenile delinquency and public health?" Mr. Dudley is an active layman in the Congregational Christian Church, teaches a Sunday school class in his home church in Washington, D. C.

Pastors Organize Hospital Chaplaincy Service

Protestant pastors in Darlington, Wis., have organized a chaplaincy service for the local hospitals. Each takes turns serving a week at a time in this capacity to make certain someone will always be on call if needed. The ministers have also worked out a system of turning over to their appropriate colleagues any information about a member or prospect in the hospital at the time of their visit.

To each patient he visits the minister gives a card listing the local churches, with their addresses and times of service, and invites him to attend.

Oklahoma City Churches Plan Visitation Program

The Oklahoma City Council of Churches has announced plans for an orientation program for prospective volunteers as the first step in a plan to set up a regular visitation program at the 79 area nursing or convalescent homes.

Aim of the program is to make certain that the patients in each home will have regular visitors. The program is sponsored by the Council's Welfare and Institutional Ministry Commissions. Trips to some of the homes are planned as part of the orientation program.

Counseling Guide Aids Detroit Churches

The Detroit, Mich., Council of Churches' Social Service Department has sent a counseling and referral guide to every minister in the city. Prepared by Rev. Sheldon L. Rahn, department director, it contains an introduction describing the projects of the department, plus sections explaining social case work and psychiatric services available in Detroit for a variety of needs, including marriage and family problems, child behavior problems, neglected and handicapped children, vocational guidance and many others.

Michigan Churches Rally to FEPC Law Support

Leaders of the Michigan Council of Churches and representatives of the Roman Catholic and Jewish faiths have joined in urging passage by the state Senate of a fair employment practices law.

The religious leaders appeared before a recent meeting of the Senate State Affairs Committee to express their support of the FEPC bill, which has passed the House and is awaiting action in the committee.

Representing the council were Rev. John Marvin, vice-president of the council and chairman of its division of Christian Life and Work, and Rt. Rev. George W. Barber, bishop of the African Methodist Episcopal Church in Michigan. In support of the action, Mr. Marvin read letters from Protestant Episcopal and Methodist bishops and other Protestant officials.

Defeat Bill to Exempt Churches from Loyalty Oath

A bill which would have exempted California churches from the state loyalty declaration which non-profit groups must sign to obtain tax exemption has been defeated by vote of 46-27 in the State Assembly.

The bill was opposed by the California Council of Churches on the ground that the tax oath requirement is unconstitutional and should be lifted from all groups, not just churches.

Assemblyman Clark T. Bradley, of San Jose, sponsor of the measure, said he would move to have the vote reconsidered.

"Of all organizations we should be able to trust, the first is the church," he said. "The power to tax is the power to regulate or destroy. This power to regulate is a step toward breaking down the traditional separation of Church and State."

Pennsylvania Churches Hold "Legislative Field Day"

The Pennsylvania Council of Churches, along with nine other interdenominational Protestant organizations in the state, played host to members of the legislative and executive branches of the Commonwealth's government at a recent "legislative field day" luncheon in Harrisburg.

The luncheon highlighted the seventh annual gathering sponsored by the Federated Legislative Committee of Pennsylvania. The aims were to promote the legislative program backed by the churchmen and to build better relations between church leaders and state officials.

Guest speaker of the day, Honorable George M. Leader, State Governor, told the more than 1,000 assembled churchmen that the state has "formulated plans to establish full-time chaplain service for every religion—wherever possible—in the state mental institutions." He said that the previous practice of employing chaplains on a *per diem* basis had "not sufficiently met the spiritual needs of the patients." He appealed to the churchmen to support the proposed expansion of the state's mental health, public health and welfare services."

Church Groups Name First Negro Presidents

Cooperative church groups in two sections of the country have elected their first Negro presidents.

In Knoxville, Tenn., Rev. W. T. Crutcher, pastor of the Mt. Olive Baptist Church, was named president of the city's Ministerial Association. He is believed to be the first member of his race to hold such a post in the state.

In Toledo, O., the Council of Churches named as its president Rev. Joseph Smith, pastor of St. Paul's Baptist Church for the past 27 years.

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With a Dutch Accent

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are grouped in larger units called Particular Synods, with equal ministerial and lay representation from each Classis. The national body is the General Synod, which meets once a year.

The Reformed Church in America has never tried to conceal the fact that she is a confessional Church. Her doctrinal standards are among her most precious possessions. The oldest of them, the Heidelberg Catechism, is the nearest thing to a devotional classic that the Reformation produced. Although written in the Rhine Palatinate (as its name implies), it was soon adopted by the Dutch Church and the religious training of many a young person still begins with its famous first question, "What is thy only comfort in life and in death?"

The Belgic Confession also dates from 1563 and was the work of an early Reformed minister named Guido de Bres, whom the Spaniards soon made a martyr for his faith. It has a kind of appendix which was added in 1619 at the Synod of Dort. Every minister upon his ordination must sign his assent to these formulae of unity and promise obedience to them in his preaching and teaching.

But this loyalty to her own confessional standards has never kept the Reformed Church from sharing fully in the ecumenical scene. She was among the first denominations in this country to invite Christians of other evangelical communions to share in the Lord's Table. The Reformed Church was a charter member of the American Bible Society, the American Board of Commissioners for Foreign Missions, the Federal Council of Churches, the World Council of Churches, and now the National Council of Churches. Many of the leaders in the ecumenical movement have been drawn from her ranks.

In recent years, the ties that bind the Reformed Church to the mother church in the Netherlands have been renewed.

But the Reformed Church is an American Church. Ever since she dropped the word "Dutch" from her corporate title in 1867, she has tried to minister effectively to the American scene. Many of her people are proud of their Dutch ancestry; thousands of others who claim her as their spiritual home are from every land and nation under heaven. Though the Reformed Church in America is a small communion, she has always striven to be great in things other than numbers — great in vision, great in courage, great in service. Now well into her fourth century of service in the New World, she faces her future with confidence.

President Cited for Christian Example—President Eisenhower holds a citation given him in Washington by United Church Men for his "notable demonstration of the application of Christian ideals in the conduct of high office." Left to right: Edwin W. Parsons of New York, general director of United Church Men; J. Clinton Hawkins of St. Louis, Mo., businessman and Methodist lay leader who is national chairman of UCM; the President; Dr. Earl Frederick Adams, Washington secretary of the National Council of Churches, and Dr. Roy G. Ross of New York, general secretary of the National Council. The citation also praised the President for "the example of sincere and forthright Christian faith he has set before the nation."

Faith, Friendship, a Future

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human and helped!"

In the many countries which are agriculturally undeveloped there is insufficient fertile land to produce enough food for all. The problem is to get the maximum production from the animals for the amount of feed consumed. In these instances, Heifer Project provides animals to be used in livestock improvement programs, sponsored by the government of the country, mission stations, or Point IV. Usually the offspring of the American animals crossbred with the native stock produce several times as much as the native livestock, using the same amount of feed.

A fine example of international cooperation came to a climax in March, when 60,000 Khaki-Campbell duck eggs were flown from Holland to Korea. A Church World Service request for the eggs brought about a search which disclosed that the highest quality duck eggs came from the Netherlands. Dutch churches were asked to contribute to the project and donated enough money to cover the cost of the eggs. The Dutch government, in cooperation with UNKRA, paid the transportation costs.

The principal sources of Heifer Project gifts are the religious groups which make up the organization, but many other churches, service clubs, farm organizations and individuals participate. Groups in which there are no farmers send contributions with which livestock is purchased.

Many people throughout the world donate their services and talents to Heifer Project. Volunteers help with the collection and transportation of the animals, care for them until shipping time, and help spread the Heifer Project story. Overseas, they speed customs clearances and clip red tape. Even the attendants who care for the animals receive no wages.

E. M. Harmon, an American livestock specialist working in Iran, where 40 bulls were sent for a livestock improvement program, wrote to Heifer Project: "I wish there were some way by which everyone who contributed to this program might understand what it means to a poor, cold, hungry, ill-clad people who, for the most part, are deserving and who are trying to learn our way of life."

Fifty thousand Iranian cows will be bred artificially by these Brown Swiss bulls this year. By 1960 there will be at least 500,000 half-breed cows producing three or four times as much milk as the cattle they replaced. This will mean a total added income to Iranian farmers of $50,000,000 in just one year!

One German recipient of a gift from the Heifer Project said, "I wish Concordia (the cow) could speak. She could tell me all about the people who sent her, people whose Christian brotherhood was so great that they donated an animal to help some refugee. It must take a lot of love to give away a cow."

An "Oasis" in Africa

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half the population, men, women and children, suffer from this ailment.

From all over Cameroun come the ailing. They come, too, despite the dire warnings of their village witch doctors, from Nigeria, from French Equatorial Africa and from points as far away as 1,000 miles.

As lean, 46-year-old Dr. Frank Newman, a medical missionary for 15 years in China until the Communists took over, starts morning rounds at Central Hospital, he walks into the men's surgical ward where 16 beds are filled. Here lies a man whose hernia strangulated in his home village, 150 miles from Elat. He is mending now, due to the miracle of modern surgery, for when he reached the hospital he was in serious condition. He had lain in his village three days, begging his friends to carry him to the hospital, then had been jolted along the narrow forest trail, strapped in a reed hammock, for five more agonizing days.

Cancer is on the increase, fibroid tumors and large goitres are common. In the bush clinics, visited by the hospital doctors every few weeks, the operating room must be open so that the relatives, friends and the idly curious can see *with their own eyes* that the doctors are actually removing a tumor, and that it wasn't an evil spirit that was causing the suffering!

A tumor is taken from the operating room immediately and displayed to the crowd, as a great cry goes up. After it has been exclaimed over, a relative of the patient takes the tumor to the forest and buries it. The bush clinics are spots of unceasing wonderment to village folk who know no medical treatment at home but the chants and incantations of the witch doctors.

As Dr. Newman and the medical assistants go from ward to ward in the hospital, studying the charts hanging on the wall behind each slat-boarded, mattress-less bed, members of the patients' families perch at the foot of each or scurry out of the way.

There's a pleasant hum of laughter and crooning in the maternity ward where girl-mothers grin shyly at the doctors as they lie with their newborn in their arms. Here and there is one who surely would have succumbed without the life-saving technique of a Caesarian section — more than likely performed by a medical *infirmier* of her own race, under the supervision of Dr. George Thorne, hospital director, or one of the other surgeons.

Since Dr. Newman is an orthopedist, he does much difficult joint surgery on leprosy cases from the nearby leprosarium, which is part of the mission, also. It has been a real joy to him to watch many of these patients regain use of their once-crippled limbs. Strides in the treatment of leprosy have been so great that those cured of this dread disease are being discharged constantly.

Dr. Newman has also had the pleasure of seeing the first tuberculosis patient upon whom chest surgery was performed there, leave the hospital, his disease arrested, as well as dozens whose legs were so heavy with elephantiasis that they could scarcely walk.

Mrs. Betty Newman, the doctor's wife, and Mrs. George Thorne, wife of the medical director, both trained nurses, are largely responsible for the training of African girls in rudimentary nursing care.

Devoted, selfless and consecrated to their task of helping suffering humanity, these man-and-wife teams of doctor-nurse or doctor-teacher, must not only be medical authorities, counselors, instructors, but jacks-of-all-trades as well.

They must be practical, if unorthodox, architects, engineers, carpenters, mechanics. They must train African staff not only in the medical arts, but in the gentle art of brick-laying and of building. And from day to day they take a hand when the boiler plant, the water system, the ice or X-ray machines act up, or a bearing burns out on a station car.

Home in America on a 9-months' furlough, Dr. Newman, a Williams College graduate, with his M.D. from Columbia University's College of Physicians and Surgeons, will be a doctor observer at orthopedic and rehabilitation centers.

He and Mrs. Newman, who met while he was interning in a New Jersey hospital, will have an opportunity to see more of their two daughters attending college in the States — Mary, the older, in Mt. Holyoke and Ann, the younger, a freshman in Oberlin. David, fourteen, will sample American schools for the first time. All three were born in China.

Early in June, Dr. Fred Newman, who is typical of the dedicated band of mission doctors scattered in the far places of the earth, will attend the 25th Annual Conference on Medical Missions at Atlantic City (June 9-13), which is being sponsored by the National Council's Christian Medical Council for Overseas Work. Here the significant story of how American churches are combatting disease will be reported and tropical medicine and public health work and other problems common to the mission doctor will be discussed by many authorities.

Next year Dr. and Mrs. Newman will return to Elat, hopeful that contributions will enable the hospital to make needed improvements.

"We accomplish miracles with so little," Dr. Newman says.

"Always as we do our work, we have the prayers of the medical corps and of the mission station. And we rejoice that many of those ailing Africans who come to us for healing of the body find healing for their souls, too."

National Council's Southern Advisory Committee

Officers and staff members at installation in Atlanta: (left to right) Dr. J. Quinter Miller, New York, assistant general secretary, National Council of Churches; Rev. J. Edward Lantz, Atlanta, executive director of the Southern Office; Dr. E. C. Scott, Atlanta, chairman of the Advisory Committee of the Southern Office and Stated Clerk and Treasurer of the Presbyterian Church, U. S.; Dr. Herman L. Turner, Atlanta, vice-chairman and former chairman of the Advisory Committee, pastor of Covenant Presbyterian Church, U. S.; Dr. Edward G. Mackay, Oxford, Ga., secretary of the Advisory Committee.

Churches Working

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Jaunty Slogan Sparks Alcohol Education Program

"Make Mine Milk" is the slogan the Berkeley-Albany Council of Churches, Berkeley, Calif., has selected as the keynote of its united campaign to combat alcoholism.

The words are painted in snow-white, foot-high letters on four benches at busy intersections in Albany and suburban Oakland.

The campaign got under way when the Council's Temperance Committee decided to take a leaf from the pages of the nation's advertising industry and concentrate on alcohol education ads. Funds for the project were raised through letters to more than 100 churches in the area. The local W.C.T.U. chapter and the California Dairy Industry Board also contributed.

Mrs. Emma J. Papenfuss, chairman of the Council's Temperance Committee, reports the results of the campaign have been "successful" — pointing out that California is the "wettest state in the nation.

"As Christians we meet oue of our hardest challenges in the liquor industry," she commented. "Grave crimes and less serious crimes are reported to be due to alcohol in at least 50 per cent of all cases. There are more than 1,000,000 chronic alcoholics in the U. S., and the number is increasing at the rate of 250,000 yearly."

Launch Fund Drive For United Protestant Church

The Minnesota Council of Churches has set a goal of $100,000 in its drive for funds to build the first united Protestant church in the state. It will be located in the new taconite community of Silver Bay on the North Shore of Lake Superior.

The site for the united church has been made available by the mining company and blueprints for it have been drawn up by a Duluth architectural firm. The drive for funds will be conducted throughout the state.

The Council has been sponsoring Protestant work in Silver Bay and the surrounding area since 1952. Plans for the new community also include building sites for a Lutheran and a Roman Catholic church.

Florida Council Plans Laboratory Schools

The Florida Council of Churches has announced plans for a series of four week-long laboratory schools for Sunday school teachers. Both youngsters and their teachers will participate in what the Council terms "one of the most effective methods of training." The adults will observe daily one-hour sessions with the children, and will then discuss procedures, materials and principles of teaching in a follow-up evaluation session.

Pastors, church school superintendents, teachers, weekday religious education teachers and many others are expected to attend. The first classes will be held at Ft. Lauderdale, starting June 19. Others are scheduled in St. Petersburg, June 26; Lake City, July 31, and Pensacola, August 7.

Lynn, Mass., Council Takes Religious Poll

The Lynn, Mass, Council of Churches has just completed the most comprehensive survey of church membership in its history in preparation for a community-wide evangelism program. Sixteen hundred volunteers polled nearly 50,000 of the city's 100,000 residents to find out their religious preference and church affiliation.

The survey disclosed that 54 per cent of the population is Catholic, 40 per cent Protestant, and four per cent Jewish. Two per cent claimed no religious preference. Of the Protestants, only one-third said they were members of specific churches.

As the second phase of the campaign, the Lynn Council sponsored a series of five mass meetings featuring a lecture by Dr. John Woolman Brush, professor of church history at Andover Newton Theological School, followed by an audience question-and-answer period with a panel of the city's church leaders.

Anti-Segregation Workshops in Nashville, Tenn.

The United Church Women of Nashville, Tenn., and the city's National Council of Jewish Women jointly sponsored a workshop last month on the theme, "Let's Study the Supreme Court Decision and Its Meaning for Our Community."

Speakers included Negroes and whites, educators, civic leaders, and Protestant, Roman Catholic and Jewish clergymen. A number of other community organizations, including the Nashville Association of Churches, participated.

Churches Oppose Capital Punishment

The Wilmington and New Castle, Del., Council of Churches has gone on record in support of a bill pending in the state legislature which would abolish capital punishment.

"It is our Christian conviction that life is a gift of God and that all men may be redeemed from their errors by faith," the council said in a formal statement on the issue. "Only while life remains is such redemption possible."

Council Briefs

The Council of Churches of Syracuse and Onondaga County, N. Y., reports that it has raised more than $7,000 toward the goal of $10,000 required to build a faculty residence at the International Christian University, Tokyo, Japan. The residence will be called "Syracuse House." . . . The Greater Worcester Area Council of Churches in Massachusetts is conducting a school of religion for retarded children. The class is being taught by an experienced teacher who, according to a council spokesman, "is already making a real impact on the lives of her pupils. It is the kind of ministry that simply could not be done by one church alone, but is being done effectively by the churches in cooperation," he said. . . .

Youngsters from 450 Sunday schools in Brooklyn, N. Y., will march in the 126th Anniversary parade of the Brooklyn Sunday School Union, June 9. The day of the parade is a public school holiday by a special law of the State Legislature enacted in 1860. Each of the Sunday school groups will have its own police escort. City officials and honor guests will review the marchers from 26 reviewing stands along the route of the parade. . . .

A Big-City Council Reports

(*Continued from page* 14)

The social service department of the council, under Rev. Sheldon Rahn, facilitates church use of social case work, psychiatric and health services and church participation in community planning. The chaplaincy committee coordinates Protestant chaplaincy service in 40 hospitals and correctional institutions in the Detroit metropolitan area. The department acts as advisor to Church Youth Service, of which Rev. George H. Hann is director, dealing with boys and girls who get in trouble with the police. This service alone has a large staff.

The Family Life Education Project, under Rev. Donald F. Schroeder, administers the Detroit Marriage Clinic, which reaches about 250 couples a year. In the clinic pastors, psychiatrists and marriage specialists work together.

In Christian education the council is especially effective, under the leadership of Miss Elizabeth Bulkeley. Two series of childrens' workers' conferences are held in 12 centers; 540 adult leaders are trained in spring workshops; there are schools of Christian leadership in 15 geographical areas; 15 interdenominational Youth Week services; special classes at the Wayne County Detention

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The Protestant Minister

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omplexity of American society in this entury is the declining importance of his role."

The parish minister must therefore, n the sociologist's opinion, re-examine he way he functions, the roles he plays nd the methods he uses to make the heology of the church meaningful in erms of the problems and aspirations f the people he serves.

The ambiguities of his functions as minister are expressed in several ques- ions the ministers are asking them- elves, Dr. Blizzard reports.

In answer to essay-type questions on he document, they indicated that they re concerned with such queries as: "Should the minister be a mediator be- ween God and man or a servant of the ongregation? Should he be a specialist r a general practitioner? Is his goal to e successful or effective?"

Other ambiguities focus on the im- lementation of the Gospel itself. "Should the minister emphasize an all- nowing and all-powerful God or the thical implications of the Gospel? Should he identify himself with trends n the culture or be critical of our way f life? How should he divide his re- ponsibility to the local church and the cumenical movement?"

These, in addition to the usual minis- er's tasks—pastoral counseling, training f lay leadership, preparation of de- nominational reports and the inevitable unday sermon—keep him constantly on he go.

Added to this, half of the preachers eported they got along without any ffice help and only 20 per cent have art-time secretarial help. Nine per cent erform their own building and main- nance chores. However, 54 per cent eported they had part-time help on his score.

While 99 per cent of ministers in rban areas serve only one church, 20 er cent of the rural respondents min- ster to two churches and one per cent o as many as eight or more churches.

Another urban-rural contrast was oted in the fact that 30 out of every 00 urban churches have two or more lergymen on their staff as compared with only one out of 100 in the rural grouping. Exactly half of the rural hurches have no organist or religious educator and 87 per cent, no steno- graphic staff.

In a nutshell, one of the minister's biggest problems is the allotment of his ime. With the church and community esponsibilities demanding a large per- entage of his waking hours, he is find- ng it increasingly difficult to set aside

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First Arab Refugee Family Arrives In the U. S. from the Middle East

Ready to embark on a new life in America, Jacob and Rose Marto and their four young daughters are photographed in the New York offices of Church World Service on their arrival there May 23. They are the first Middle East refugees to enter the country under the 1953 Refuge Relief Act. Only hours before, they had left the humble one-room house in Amman, Jordan, where they had lived since 1947, when Jewish-Arab street fighting forced them to flee their home in Jerusalem. Stepping off the plane at Idlewild Airport, on direct flight from Beirut, they were met by CWS representatives, who made arrangements for a brief stop-over and then put them on another plane winging west across the country.

Today they are in Portland, Oregon, getting settled with the help of Rupert Leach, a commercial photographer responsible for bringing them here. Mr. Leach met the Martos eight years ago in Palestine where he had gone on a photographic mission. Mr. Marto, who in Jerusalem had owned a successful taxi service and managed to salvage two of the cabs when the family fled, acted as his guide and interpreter on the visit. Mr. Leach later said he was instrumental in making the assignment a success. To comply with the requirements of the Act Mr. Leach, who is a departmental director with Sawyers, Inc., makers of photographic equipment, has undertaken to guarantee Mr. Marto a job as a mechanic with the firm, has found housing for the family and has pledged that they will not become financial charges.

Members of the Marto family, seated from left to right, are Vivian, eight; Mr. Marto, Odette, ten; Mrs. Marto, and Lily, six. Standing is Elizabeth, twelve, with Rev. R. Norris Wilson, executive director of Church World Service, the relief and rehabilitation wing of the National Council of Churches.

A High Point in Christian Growth

THE more than 500 conferees who gather at Silver Bay Conference Grounds, on Lake George, N. Y., July 13-20 for the Conference on the Christian World Mission will be participating in the 53rd year of this historic gathering. Except for a few years during World War II, a missionary conference has been held there since its founding in 1902. That original convocation was called together by leaders of young people's work in various denominations for the purpose of awakening a vastly increased missionary consciousness throughout Protestant America and the recognition of missions as central in the life and work of the churches.

Today six additional conferences similar to that at Silver Bay are held — Northfield, Lake Forest, Chautauqua, Mt. Sequoyah, Boulder and Asilomar.

The annual delegation to Silver Bay includes many pastors and their wives, also a great many specialists in youth and children's work and women who give leadership in local or area councils of church women.

A major element in the conference program is the period of basic interpretation of missionary strategy and program. Three lectures deal with home or national missions and three with overseas missions. Lecturers include Dr. Earl R. Brown of the Methodist Board of Missions and Dr. Theodore Romig of the Presbyterian USA Board of Foreign Missions. Ecumenical and international affairs also receive attention, with Dr. Andrew Cordier, executive assistant to Secretary General Hammarskjold of the United Nations, and Dr. Christian Berg, executive secretary of *Hilfswerk* for the East Zone of Germany, among the speakers.

Much attention of the conference is devoted to the two annual study themes on which the denominations prepare materials through the Joint Commission on Missionary Education for the use of local churches. This year's themes are *The Christian Mission in a Revolutionary World* and *Indian Americans*. The first is particularly relevant for modern Christians in the light of the daily headlines regarding political and cultural upheaval in all parts of the world. On the American scene, Indian Americans in their period of cultural transition are a part of that same world in revolution.

Other classes will be conducted on children's work, youth work, women in the world mission, the creative use of audio-visuals, stewardship, methods of missionary education, relief and reconstruction, world order, missionary philosophy, Bible, and music. Each of these groups is directed by a competent Christian leader in the area, making it a kind of "post-graduate" study in leadership development.

The experience of Silver Bay as a Christian community is enriched by the presence of a number of home and foreign missionaries, sent by their denominations, who participate in the program and, even more important, live in daily fellowship and conversation with the conference delegates.

"This creative fellowship," says Dr. J. Allan Ranck, general director of the Council's Joint Commission on Missionary Education, "in surroundings which are rich in natural beauty and inspiring tradition, makes of Silver Bay an institution which many first-time delegates refer to as a high point in their Christian growth and to which many persons develop an attachment which brings them back year after year."

The Silver Bay Conference and the six other missionary conferences are sponsored by four units of the National Council of Churches — the Division of Foreign Missions, the Division of Home Missions, the General Department of United Church Women, and the Joint Commission on Missionary Education.

BORROWED FROM THE HINDUS

"A unique contribution to the religious life of America" is the way Dr. H. H. McConnell, associate executive director of the National Council's Department of Evangelism, characterizes the Ashram program, which is now in its sixteenth year under the sponsorship of the department.

The idea of ashrams, which are international, interracial and interdenominational, was borrowed from the Hindus and adapted to Christianity in this country by Dr. E. Stanley Jones, long a missionary in India, who will be present at each of the ashrams and give two addresses a day.

In groups of 200 or more, 1,500 men and women from all walks of life spend a week together in rustic surroundings, following a simple pattern of daily living with the emphasis on silence and the exchange of spiritual experience through counsel and discussion. One hour of each day is set aside for manual labor.

In explaining the difference between an ashram and a conference, Dr. Jones says:

"In a conference people confer to get verbal answers to verbal questions. In a retreat they listen to a spiritual message and then each person goes off alone to examine his life and seek to improve it. In an ashram they try not merely to find an answer, but to *be* an answer. In some real way they attempt to become in miniature form the Kingdom of God realized. They try to develop the kind of order they would like to see universalized."

In addition to Dr. Jones, there will be a "faculty" of lecture and discussion leaders.

The ashram schedule for the coming summer follows: Five Oaks, Paris, Ont., July 1-8; Bridgewater College, Bridgewater, Va., July 9-16; Conference Point Camp, Lake Geneva, Wis., July 17-24; Keuka College, Keuka Park, N. Y., July 29-August 5; Puget Sound College, Tacoma, Wash., August 6-13; Lucerne Baptist Assembly, Lucerne, Calif., August 13-20, and Mt. Wesley Encampment, Kerrville, Tex., August 23-30.

The Protestant Minister

(*Continued from page* 23)

time for his family and the reading and quiet meditation needed to "recharge the batteries."

His "must" reading list, headed by the Bible, includes professional books and magazines for ministers, sermon volumes and devotional literature. He tries also to keep up with current literature on theology and the Bible, and to read regularly one local newspaper and one of national coverage.

Data gathered in the survey will be reduced to more manageable size and published in book form in a year or so, Dr. Blizzard estimated. Apart from the interest it will have for all who wish a clearer understanding of the minister's job, he said, it is designed to help seminary professors develop ways of giving the prospective minister the training he will need, "whether he be functioning as a communicator of Christian truth, a counselor of troubled souls, or an organizer of religious forces and programs in the community."

Rural Peoples Awake from Lethargy

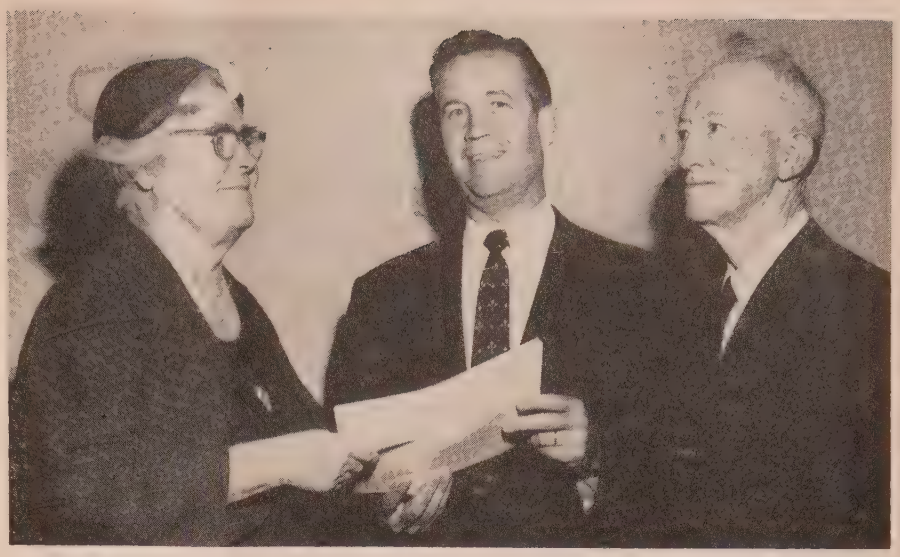
Twenty-five agricultural missionaries who have worked a total of 865 years among rural peoples in underdeveloped lands overseas have been honored for their service.

The 25 were guests of honor on May 19, at the 25th anniversary luncheon of Agricultural Missions, Inc., a non-denominational agency which has trained an estimated 2,000 missionaries for rural work since it was founded in 1930.

In a special awards ceremony attended by more than 150 church and missions leaders, each received a Silver Jubilee certificate from Dr. Raymond W. Miller, of Washington, D. C., consultant to the director of the Food and Agriculture Organization of the United Nations, acting on behalf of the agency.

The recipients have served in countries around the world, including Mexico and Chile in this hemisphere and India, the Philippines, China, Egypt and other parts of Africa.

Dr. A. T. Mosher, vice-principal of Allahabad Agricultural Institute, Allahabad, India, luncheon guest speaker, urged U. S. churches to concentrate more money and program time in the training of agricultural missionaries for work in underdeveloped areas of the world.



HONOR AGRICULTURAL MISSIONARIES—Miss Charlotte Wyckoff and Dr. Milo C. McFeeters (right), two of the 25 agricultural missionaries honored at the 25th anniversary luncheon of Agricultural Missions, Inc., receive citations from Dr. James K. Matthews, agency chairman. Miss Wyckoff, a missionary of the Reformed Church in America, has served among village peoples in India for 40 years. Dr. McFeeters, of the United Presbyterian Church, has worked in Egypt for the past 33 years.

An American layman who has worked in India for the past 18 years, Dr. Mosher told the church leaders that more skilled persons specifically trained for rural work are needed if the church is to fulfill its obligation in caring for the needy of the world.

"The rural peoples of the world have awakened from the lethargy of centuries in their readiness to accept the new developments which will improve their crops and livestock and raise their standards of living," Dr. Mosher said.

"Today they are accepting and believing in the possibility of change, whereas 25 years ago they saw no hope, no possibility for hope and no power within themselves to change."

Dr. Ira W. Moomaw, executive secretary of the agency, told the board that at present there are 158 agricultural missionaries representing 45 Protestant communions serving in 45 countries of the world. At the same time, he said, more students in colleges of agriculture and home economics are volunteering for rural mission service. He said the agency was in touch through correspondence with more than 500 of these young people and that, with continued support by denominational mission boards, it was hoped that the number of missionaries now serving on the field could be doubled in five years.

Agricultural Missions, Inc., with headquarters in New York, is supported by 29 of the major U. S. Protestant communions which aid its work through the Rural Missions Cooperating Committee, an agency founded by them to establish policy and programs for it. The Committee is a unit of the Division of Foreign Missions of the National Council.

A Big City Council Reports

(*Continued from page* 22)

Home and for Protestant girls at the Vista Maria School. There is also outstanding service to the handicapped, particularly the blind.

Laymen and lay women are not neglected. United Church Women of Detroit is the women's department of the council. It supports a part-time chaplain at a large hospital, contributes gifts and money at Christmastime, and does effective work for migrants and foreign students.

Under Protestant Men of Detroit, a supper club brings to the city nationally known speakers. The laymen's organization also supports the work of Church Youth Service and the Big Brother Movement.

The monthly meetings of the Detroit Pastors' Union include a complimentary luncheon given by a big corporation and one at a labor union headquarters, with addresses by widely known speakers.

The department of public affairs had a large share in the victory over legalized lotteries in a statewide referendum last fall. It is constantly engaged in a program of education and constructive action on race relations, church and economic life, civil and a religious liberties, international relations, gambling and other matters of civic importance.

Of the department of research and church planning Dr. Lenox says: "the full-time director, Rev. Raleigh E. Sain, has won the confidence of the planning officials of the entire area. He sits down with them when new community developments are in the blueprint stage. The denominations are enthusiastically cooperating with this department and looking to it for leadership in a positive program of church extension rather than in a mere negative defensive program of comity."

Dr. Lenox, in addition to being executive director of the Detroit Council, serves also as executive director of the Michigan Council of Churches, with office and staff in Lansing, the state capital.

BOOKS

The Church Serves the Changing City

By Ross W. Sanderson, Harper & Brothers, New York, $3.50.

Any American sociologist knows that the less income people have, the less likely they are to be members of any of the churches (except the Negro churches) that constitute cooperating Protestantism. Statistically most of the "unchurched" whom we vigorously search for in the suburbs are actually what Dr. Sanderson in his introduction calls "urban residents in areas of underprivilege," a term which subsequent pages reveal includes old-age pensioners, day laborers, unemployed fathers, deserted mothers, Negroes, Puerto Ricans, neglected children, alcoholics, immigrants from sharecropping country, young adults whose success lies ahead and older adults for whom success is a vanished hope—a mixture of people who sound remarkably like the people Jesus was most interested in.

The chief sins of Protestantism in the inner city have been two: (1) a selective kind of eyesight which is blind to human need in the immediate parish, but sees with great clarity the better-established families at a greater distance, and (2) the tendency to pick up its skirts and run when adjacent human need (the terminology is "unfavorable community conditions") becomes so obtrusive that it cannot be ignored. The most important contribution of Dr. Sanderson's new book, therefore, is its documentation of the fact that there *are* Protestant churches which stay in these communities to serve people wherever and however they find them, and even more, that there is a small but growing group of Protestant clergy who seek out these neglected fields and initiate new religious enterprises which are relevant to the specific needs of these people.

There are eight inner-city parish programs described here in illuminating detail, and about two dozen more touched on more briefly. Their work represents 13 denominations and 12 American cities constitute the setting of the report. Working with an advisory committee of research experts, Dr. Sanderson has documented his reports with care, but as is usual with his writing, the factual reporting is punctuated with frequent well-phrased insights which are based as much on the wisdom acquired in his long and varied career as on the particular material he is discussing.

This is a volume that has been greatly needed. Those churchmen concerned about the inner-city ministry have had to rely on casual conversations and fugitive articles in church periodicals—mostly promotional—for information as to what is happening in this field. Here for the first time is a case book for the inner-city minister, and I cannot imagine a city pastor's study or an executive's offices or a seminary professor's library that should be without it. For that matter, while this is not technically a "mission study" book, it is one of the most instructive pieces of missionary education literature that has come along in a long time.

The author quotes Samuel C. Kincheloe as saying that "the penetration of the inner city, really a pagan community, is exceedingly costly and very difficult." Both cost and difficulty, of course, are relative matters; I would hazard the guess that Protestant missionary money put into inner-city work today is not over $5,000,000 per year, which is well under one-half of one per cent of what the constituent denominations of the National Council raise and spend annually. It is to be hoped that this book may help to re-awaken the missionary conscience as the churches look at the inner city.

—David W. Barry

Abbé Pierre and the Ragpickers of Emmaus

By Boris Simon, P. J. Kenedy & Sons, New York, $3.75.

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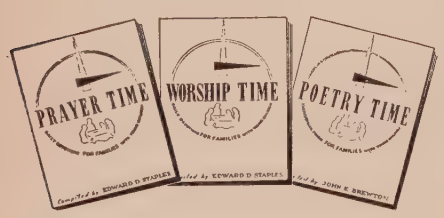

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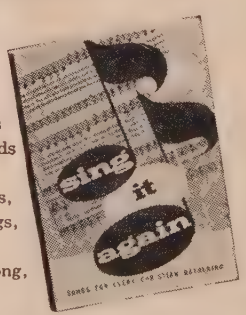

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The difficulties were enormous. He mself lived as his workers did. One ay when things seemed darkest one of e men came back from a day in Paris ith a little money he had earned work-g on the city dump. The Abbé had n inspiration. The group living at mmaus went into the junk business. ith this help they were able to carry n.

The account of the work is given rgely in brief stories of different in-viduals. There were ex-convicts, peo-e broken in health, physically or men-lly, the unemployed, and those whose mployment could not provide a living or themselves and their families. Some these stories the reader will long re-ember. One of these is that of Dji-bouti, an ex-convict and veteran who had lost everything in the war. Near the end of his life he told Abbé Pierre: "You have shown me the meaning of life."

Not all those who came for help had broken under the strain of living. A seminary student realized that he had lost contact with life in the long years of study. He lived for six months as one of the men, sharing their toil. As he came to leave, he realized that he had discovered "the meaning of prayer . . . which is a *necessity* if one is to live in action."

—Inez M. Cavert

The Oppression of Protestants in Spain

By Jacques Delpech, Beacon Press, Boston, $2.00.

"A report that had to be written"—this is the comment of Howard Schomer in his perceptive and irenic preface. Dr. John A. Mackay, in his foreword, removes all plausibility from the illusion that the Spanish people spontaneously and universally reject the ideas and the spirit of the Reformation. The Inquisition had to employ all its dogmatic ruthlessness at the beginning to prevent the Reformation from winning a wide following.

The combined efforts of ecclesiastics and bureaucrats today are as relentless as they were 400 years ago. That is the report—rendered as dispassionately, one would think, as is humanly possible. Pastor Delpech, of France, has overwhelmingly documented the restrictions on Protestants, imposed by a government traditionally proud to prove its loyalty to Rome by just such means. More than documentation, the author, intimately acquainted with life in Spain for 30 years, has reproduced for us the experience, the emotions, the Christian witness, of Protestants in Spain.

He also reports, faithfully and fairly, the division of opinion within Roman Catholicism as to Church-State relations and the toleration of "error," concluding that the traditionalists still have the preponderant authority.

Even if one is convinced that the ultra-conservatives are fighting a losing battle within Roman Catholicism, he must still regretfully admit that it will be a long time before presently visible forces will compel them to loosen their hold in Spain.

—Claud Nelson

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Evanston: An Interpretation

By James Hastings Nichols, Harper & Bros., New York, $2.00.

Among the many interpretations of the Evanston Assembly of the World Council of Churches this is certainly the best. The professor of the history of Christianity at the University of Chicago was asked, in advance of the Assembly, to write a book about it and to direct his attention less to reporting what was said and done than to appraising its significance. He has brought a historical perspective, a theological mind and a keen sensitiveness to contemporary interests to bear upon the task. He penetrates behind the pageantry of Evanston to the underlying issues and evaluates their meaning for the Christian movement.

Among the matters to which Dr. Nichols gives major consideration are the attitude of Roman Catholicism to the ecumenical movement, the relation of the World Council to churches behind the Iron Curtain, what Evanston disclosed concerning the prospects for a united Church, the witness of the Church in economic and international affairs, the racial and political tensions confronting the Church of today. Here is an invaluable document for the understanding of the nature of the Church and its relation to the world today.

—Samuel McCrea Cavert—

Achieving Real Happiness

By Kenneth Hildebrand, Harper & Brothers, New York, $3.00.

Here is a wonderful thought: 'Happiness is wholeness of personality," and this thought is the basic assumption upon which *Achieving Real Happiness* is written.

This much-needed book shows that happiness is not determined by external surroundings and circumstances, but by what we *are* and how we meet the varying circumstances of life.

Dr. Hildebrand might simply have given a general Christian philosophy of life, but he has gone much further and given us some definite, practical suggestions as to how to go about achieving happiness. Chapters such as "Managing Our Moods," "Laughter Is Holy Too," and "Be Yourself!" will hit home with each individual reader, for this is really a book for *everyone* — everyone will find one or more sections which will make him think: "This is me! This is *my* problem."

Achieving Real Happiness is a thoughtful book, and one that is a pleasure to read, with an easy style and sound ideas simply presented; yet it is not over-simplified — it does not make one's intelligence wince.

Kenneth Hildebrand is pastor of the Central Church of Chicago, one of the first undenominational churches in the United States, which is located in the Tower of the Conrad Hilton Hotel. He attended the College of Emporia, did graduate work at Northwestern University, and the University of Chicago, and studied for the ministry at McCormick Theological Seminary. He is much in demand as a pastoral counsellor, and has done a great deal in religious radio and television, including his Sunday evening broadcast, "Twilight in the Tower," and a program of interviews, "Guest of Honor."

—Mary E. Hillman

Uncommon Prayers

Collected by Cecil Hunt, Seabury Press, Greenwich, Conn., $3.00.

This is an American edition arranged by John Wallace Suter, custodian of the Standard Book of Common Prayer. The selections here printed are taken from the collection of three volumes, published in Great Britain. This is a treasury which draws upon many centuries and many faiths. There are about 170 prayers, and most are short.

Dr. Suter has aimed to preserve "the special qualities" that distinguished the British compiler. These included catholicity and a sense of humor.

The prayers are grouped according to twelve subjects. The first subject is "Prayer," and it opens with: "Lord, teach us to pray." It includes one from St. Augustine and one ancient Moslem prayer.

There are five prayers by Robert Louis Stevenson, four by John Greenleaf Whittier, three by St. Francis of Assisi, three by John Donne, five by Christina Rossetti, three by John Henry Newman.

The book contains the "Prayer of the House of Commons" used at every sitting of the Mother of Parliaments; the Bedouin Camel-Driver's prayer; a number from well-known liturgies and breviaries; one of William Blake's prayer-poems; one by Ben Jonson containing the words, "A broken heart is my best part."

—Benson Y. Landis

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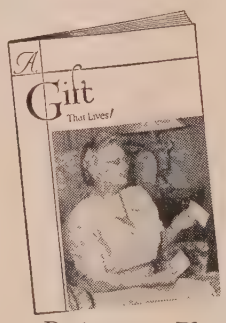

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Doing the Truth

By James A. Pike, Doubleday & Co., New York, $2.95.

In dealing with Christian ethics the dynamic dean of New York's Cathedral of St. John the Divine is never far away from Christian theology. He thinks of morality as grounded in the ultimate truth about man's relation to God, not merely as a matter of relation with his fellowmen. His subtle phrase *"doing* the truth" emphasizes the connection between conduct and conviction.

Dean Pike's approach is refreshingly concrete. He deals, to be sure, with principles and norms but always in relation to persons, their motives, their problems, their actions. Here is ethics in terms so down-to-earth and so specific in personal application that the reader finds real guidance.

Every man, Dean Pike affirms, has a scale of values — which is another way of saying that there are "gods" in which he believes. The great issue of religion is not atheism but "idolatry" — that is, false objects of devotion. Whether he realizes it or not, every man goes through a process of deciding "what he will be *for*." And what he will be "for" is inseparable from what he regards as the final value in the universe and the purpose of human existence.

The key word in Dean Pike's ethical thinking is not law or duty but "vocation." He defines this as our "calling" to be co-workers with God. The basic consideration is that we are always deciding for or against God and His will. In the light of this general conception Dean Pike goes on to give an illuminating treatment of moral duty, sin and forgiveness. His use of the Garden of Eden story in his explanation of "original sin" is a superb piece of interpretation. He treats it as a "myth" but makes it clear that myth in this sense, does not mean something untrue. On the contrary, it points to a truth so profound that it can be conveyed better by poetic than in scientific statements.

The distinctively Christian motive, according to Dean Pike, is gratitude. God is good to us when we are not good and do not deserve His goodness. A "spontaneous ethic" of goodness toward others

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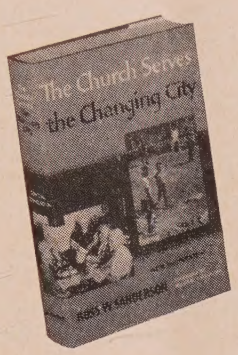

By ROSS W. SANDERSON

sponsored by the Department of the Urban Church of the National Council of Churches

"This work is indispensable to those church leaders who are trying to be strategic instead of sentimental in the tough task the church faces in urban America."— *G. Paul Musselman* (Episcopal Church)

"There is a vital place for documental reporting on the ways in which denominations are serving the difficult areas of American cities. The author's significant contribution is in revealing the variety of ways to serve the city residents who need the church most."—Robert A. McKibben (Methodist Church)

"This study has been long overdue and will be a handbook to pastors and administrators of churches in the city." — *Harold H. Baldwin* (Presbyterian Church, U.S.A.)

"This is a most significant collection of case studies of churches that are successfully adapting themselves to the changing scene. It is an important contribution to the library of city church work. One is impressed by this evidence of a renewed sense of mission in our inner-city neighborhoods."—Walter Kloetzli, Jr. (National Lutheran Council)

"In preparing such case histories and interpreting them out of his long experience in city church work, Dr. Sanderson has rendered an invaluable service. It is a book which will give guidance to church leaders struggling with the admittedly difficult task of making the church a more vital force in our city life."—*Kenneth D. Miller*, author of *Man and God in the City*.

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arises from the recognition of this truth. The intimate relation between worship and ethics is developed along this line.

One of the concrete ethical issues which Dean Pike explores most thoroughly is the Christian's duty to the State in the light of his duty to God. He sets forth a conception of the State as existing to serve the will of God but does not hesitate to declare that there may be situations in which civil disobedience becomes a duty. He makes a spirited defense of the right and duty of the Church and its preachers to bear their witness in current debates over social and political issues.

Another subject which is thoughtfully examined is sex, marriage and divorce. Dean Pike earns special thanks for his honesty and frankness in this field. His stress is on sex as a good and beautiful thing. Of divorce he says that there are conditions in which it is "the less wrong thing."

The ethics of business and the professions is another area of stimulating study. Here Dean Pike interprets the Reformation, in one aspect, as an attempt to elevate all callings to the level of a ministry and to make the common life holy under God. From this principle he derives practical help in examining the attitudes and decisions of Christians in their daily work — which he regards as the most urgent ethical question of our time.

—Samuel McCrea Cavert

The Self and the Dramas of History

By Reinhold Niebuhr, Charles Scribner's Sons, New York, $3.75.

Reinhold Niebuhr describes his recent illness as two years of "enforced leisure". This leisure has permitted him to write his best book. Just as St. Augustine in his mature years wrote a book entitled "Retraction," so Niebuhr has given us a summary volume of his distilled wisdom on the Christian doctrine of man.

Obviously, the present volume retraces many of the steps taken in "Moral Man and Immoral Society," and his Gifford Lectures, "The Nature and Destiny of Man," but there is something new in this writing. Perhaps it is the suffering occasioned by his illness, or perhaps it is the further and deeper thought on the same problems. At any rate, Niebuhr, like St. Augustine, is growing more biblical and less Hellenistic in his thinking. At this point he is making a radical departure from his colleague, Paul Tillich, who has apparently grown more speculative in recent years. While Tillich is writing a great deal on the problem of "being," Niebuhr continues his concern about "sin." This is to say that Niebuhr is always concerned about man before God.

In Part I, Niebuhr describes the "Self" as transcending both mind and body, and being the ultimate source of man's rebellion against God and the source of injustice in man's dealing with other men. Niebuhr's previous pessimism is qualified by more vigorous faith: "The dying and rising again of Christ is the key to the self's possibilities in history."

In Part II, Niebuhr describes the Greek components in our culture as responsible for our most serious misunderstandings about man and history. The mind is not superior to the self in its moral qualities, and history is not purely a series of cycles. Another error, that of modern naturalism, tries to reduce man to the level of complete involvement in the natural process. Naturalism is corrected by a Christian understanding of the transcendence of the self.

Niebuhr is glad "the biblical faith accepts the fact that historical meanings and fulfillment remain fragmentary to the end of history. It even anticipates the growth of both good and evil in history so that the ambiguities of meaning are heightened rather than diminished."

In Part III Niebuhr cites the growing proportion of "artifact" as against "organism" in modern civilization. He believes that the Christian faith offers an adequate frame of meaning for the comprehension of both the individual and collective drama, and for the understanding of the relation between the two, although he does not believe that "the Christian faith has an absolute answer for every problem of the relation of the individual to the community."

It is impossible within the limits of a brief review to even touch the closely-argued theses of this book.

While much of the writing of "The Self and the Dramas of History" is technical, this is the best written of Niebuhr's more technical books. It will be widely discussed by psychologists and philosophers as well as theologians.

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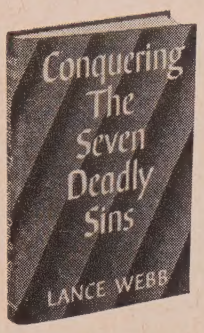

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